

THE
CATECHISME,
or maner to teache
children the chrestian
Religion.

Made by the excellent doc-
tour and Pastor in Chri-
stes Church, Iohn Caluin.
wherein the minister de-
mandeth the questi-
on, and the child
maketh an-
swere.

EPIHES. II.
The doctrine of the Apostles
and Prophets is the founda-
tion of Christes
Church.

1568.

francesc Rob

Thomas Wolstanton

Wm

Johnstone
Pro

I have bought
my name and
of you I have
been

Robert

and the other

and the other

Of the Articles of
the faith.

1568

The Minister.

C16

What is the principall and chiefe
ende of mannes life?
The Childe.
To knowe God.

Q. What moueth thee to saie so?

C. Because he hath created vs, and placed vs in this worlde, to set forth his glorie in vs. And it is good reason, that we employ our whole life to his glorie, seying he is the beginnyng, and fountaine thereof.

Q. What is then the chief felicitie of mā?

C. Euen the self same, I meane to knowe God, and to haue his glorie shewed forth in vs.

Q. Why doest thou call this, mannes chief felicitie?

C. Because that without it, our condition or state wer more miserable, then the state of brute beastes.

Q. Hereby then we may evidently se, that there can no suche miserie come
as not to liue in the knowelege of God.

C. That is molte certaine.

Q. But, what is the true and right knowledge of God?

A. When a man so knoweth God, that he geueth hym due honour.

Q. Whiche is the waie to honour GOD a right?

A. It is to put our whole truste and confidence in hym: to studie to serue hym, in obeying his will: to call vpon hym in our necessities, seeking our saluaciō and all good thinges at his hand, and finally, to acknowledge bothe with harte and mouth, that he is the liuely fountaine of all goodnes.

Q. Well then, to the ende that these thinges maie be discussed in order, and declared more at large, whiche is the first point?

A. To put our whole confidence in God.

Q. How maie that be?

A. When we haue an assured knowledge that he is almightie, and perfectly good.

Q. And is that sufficient?

A. No.

Q. Shewe the reason.

A. For there is no worthinesse in vs, why God should either shewe his power to help vs, or vse his mercifull goodnes to saue vs.

Q. What is then further required?

A. That

C. That euery one of vs be fully assured in his consciēce, that he is beloued of God, and that he wil be bothe his father and sauour.

Q. How shall we be assured hereof?

C. By his owne worde, wherein he vtteth vnto vs, his mercie in Chyiste, and assureth vs, of his loue towarde vs.

Q. Then the verie grounde to haue sure confidence in God, is to knowe hynt in our sauour Chyist.

C. Ye truly.

Q. Then bryefly, what is the effecte of this knowledge of God in Chyist?

The foundation

C. It is contained in the confession of the faith, bled of al Chyistians, whiche is commonly called the Crede of the Apostles: bothe because it is a bryef gathering of the Articles of that faith, whiche hath been alwaies continued in Chyistes Church, and also because it was taken out of the pure doctrine of the Apostles.

Q. Rehearse the same.

C. I beleue in God the father almightie, maker of heauen and pearth. And in Iesus Chyist his onely sonne our lord: who was conceived by the holie Ghoste, borne of the virgine Marie. Suffered vnder Pontius

*The Creation of the world
The Creation of man
The Fall of man
The Promise of the Messiah
The Birth of Christ
The Baptism of Christ
The Temptation of Christ
The Transfiguration of Christ
The Agony in the Garden
The Crucifixion of Christ
The Descent into Hell
The Resurrection of Christ
The Ascension of Christ
The Coming of the Son of Man*

A.ij.

Pilate,

Pilate, was crucified: dedde, buried, and descended into hell: He rose againe the thirde daie from death: He ascended into heauen, and sitteth at the right hande of God the father almighty: From thence he will come, to iudge the quicke and the dedde. I beleue in the holie Ghost: The holie Charche vniuersall: The communion of Sainctes: The forgiuenesse of synnes: The risynge againe of the bodies: And life everlastyng.

Sondaie **Q.** To the intent that this confession maie bee more plainly declared: into how many partes shall we diuide it?

he chris- **A.** Into fower principall partes.

in faith **Q.** What be they?

in dithm **A.** The first cōcerneth god the father. The
houses. second is of his sonne Iesus Christ, wherein briefly also the whole history of our redemption is rehearsed. The third is, touching the holie Ghost. The fowerth concerneth the churche, and Gods giftes vnto thesame.

Q. Seyng there is but one God, what mo-
ueth thee to make reherfall of the father, & sonne, & the holy ghost, as if there wer thre:

concer- **A.** Because that in the substance or nature
the of God, we haue to cōsider the father, as the
source fountaine, beginning, and originall cause of
all

all thinges: then secondly his sonne, who is his everlastyng wisdom, and thirdly, the holic ghoste, who is his vertue and power, spred vpon all creatures, and yet neuertheless, remaineth alwaies wholly in himself. **Q.** This is then thy meanyng, that there is no inconuenience at all, to vnderstande seuerally these thre persones in the Godhead, who not withstanding is one, and not thereby diuided.

C. It is euen so.

Q. Make rehearsall now of the first parte of the Crede.

C. I beleue in GOD the father almightie, maker of heauen and yearth.

The first part of the belefe

Q. Wherefore doest thou call hym father?

C. I call hym so, hauyng respecte to Iesus Christ, who is the everlastyng woorde, begotten of God before all woordes, who being afterwarde openly shewed vnto the woelde, was euidentlie declared to bee his sonne. Now seying God is our sauour Christes father, it followeth necessarily, that he is also our father.

Q. What meanest thou by that, thou callest hym Almighty?

What he means by this word almighty

C. I meane not onely that he hath a po-

A. iij. **wer,**

wer, whiche he doeth not exercise: but also that all creatures be in his hand, and vnder his gouernaunce: that he disposeth all thynges by his prouidence: that he ruleth the worlde as it pleaseh hym, and guideth all thynges after his owne good pleasure.

*be po-
ty of god
not idle.* **Q.** So then by thy sayng, the power of God is not idle, but continually exercised: so that nothyng is doen, but by hym, and by his ordinaunce.

C. That is mooste true.

*St dñe.
al. ciiii.
ma. i.* **Q.** Wherefore is that clause added, Maker of heauen and earth?

C. Because he hath made himself known vnto vs by his woordes, it is necessarie for vs to seeke hym out in them. For our capacitie, is not able to comprehend his diuine substance: Therefore he hath made the worlde as a glasse, wherein we maie beholde hym, in suche sorte, as it is expedient for vs to knowe hym.

*St dñe.
al. ciiii.
ma. i.* **Q.** Dost thou not comprehend all creature in these two woordes: Heauen, and Earth?

C. Yes verely: and thei maie right well be contained vnder these two woordes, sayng that all thynges be; either heauenlie, or earthlie.

Dearthlie.

Q. And why callest thou God, onely Creator, seeing that to order thynges, and to conserue theim alwaies in their state, is a thyng of muche more importaunce, then to haue for one tyme created them?

A. By this worde Creator, it is not onely meante, that God did ones create them, ha-
uyng no further regard to theim afterwar-
des: but wee ought to vnderstande, that as
the worlde was made of hym in the begin-
nyng, euen so now he dooeth conserue the
same, so that heauen and yearth, with the
reste of the creatures, could not continue in
their state, if his power did not preserue
theim. Moreover, seeing in this maner he
doeth maintain all thynges, holdyng theim
as it were in his hande: it muste nedes fol-
lowe, that he hath the rule and gouernance
of all. Wherefore, in that, that he is crea-
tour of heauen and yearth, it is he that by
his goodnesse, power and wisdom, doeth
gouerne the whole order of nature. It is he
that sendeth raine and drought, Waile, tem-
pestes, and faire weather, fertilitie and bar-
rennesse, dearthe and plentie, healtie and
sickenesse, and to be shor, he hath all thyng.

Concern-
nyng the
providence
of God.

ges at commaundemente, to dooe hym ser-
uice, at his owne good pleasure.

Concernyng the deuills. Q. What saiest thou, as touchyng the deu-
illes and wicked persones? Bee thei also
subiecte to hym?

C. Albeit that God doeth not guide them
with his holie spirite, yet he dooeth bridle
them in suche sorte, that thei be not able to
stirre or moue, without his permission and
appointment: yea, and more ouer, he doeth
compell them to execute his will, although
it be against their intent and purpose.

Q. To what purpose doeth it serue the, to
knowe this?

C. The knowledg hereof doeth wonder-
fully comfort vs. For we might thinke our
selues in a miserable case, if the Deuilles
and the wicked, had power to doe any thing
contrary to Gods will. And moreouer, wee
coule neuer be quiet in our consciences, if
we should thinke our selues to bee in their

The deuill hath no power but by Gods. daunger. But for so muche as wee knowe,
that God bridleth them faste, and chaineth
them, as it were in a prison, in suche wise,
that thei can doe nothing, but as he permit-
teth, we haue iuste occasion not onely to be
quiete in mynde, but also to receiue most
comfortable

comfortable ioye, since God hath promised
to be our protectour and defendour.

Q. Go to then: lette vs come to the seconde
parte of our beleife.

C. And in Iesus Christe his onelie soonne
our Lord.

*5. Sondaie
The second
part of the
beleife.*

Q. What is the effecte of this parte?

C. It is to acknowledge the soonne of God
to bee our Sauour: and to vnderstande the
meane, whereby he hath redeemed vs from
death, and purchased life vnto vs.

Q. What signifieth this worde Iesus, by
whiche thou namest hym?

C. It is as muche to saie, as Sauour: and
this name was geuen vnto hym by the An-
gell, at Gods commaundement.

Math. 1.

Q. What? Is that of more estimatiō, then
if that name had been geuen vnto hym by
menne?

C. Yea, a greate deale: for since Gods plea-
sure was, that he should be so named, he
must nedes be our sauour in deepe.

Q. What signifieth thā this word Christ? *Christe.*

C. This worde Christ doeth expresse more
effectually his office, and doeth vs to witte,
that he was annointed of the father, kynge,
Prieste, and Prophete.

Q. How

The Articles

Q. How hast thou the knowledge hereof?

C. By the Scripture, whiche doeth teache vs, that annointyng did serue for these thre offices, the whiche be attributed vnto him, in many places of the same.

Q. But, what maner of oyle was it, where with he was annointed?

C. It was no suche materiall oyle, as wee vse, and as did serue in olde tyme, to the ordeinyng of Kynges, Priestes, and Prophe-
tes: but a farre more excellent oyle, euen the grace of Gods holie spirite, whereof the outwarde annointyng in the old Testamēt was a figure.

*The king-
dome of
Christe.*

Q. What maner of kyngdome is that, whereof thou speakest?

C. It is spirituall, and dooeth consist in Gods worde, and ... holy spirite, where in is cōteined bothe righteousnesse, and life everlastyng.

*The priest-
hoode of
Christe.*

Q. And what is his priesthode?

C. It is an office and authoritie, to present himself befoze God, to obtain grace & fauor for vs; and to pacifie his fathers wrath, by offering an acceptable sacrifice vnto hym.

*Hebr. 7. 8
9. 10. 11.*

Q. Why callest thou hym a Prophe-
te?

Wherem

C. Because, that he came doune into the worlde

woꝛlde, as a chief ambassaadoꝛ of God his fa-
ther, to declare at large his fathers wil, and
to finishe all reuelacions and prophecies.

*Christe is
a prophet
Esa. vii.
H. bre. i.
6 S. d. i.*

M. Commeth there any profite vnto thee,
by those names, and dignities of Christe?

C. Yea, thei altogether belong to our com-
foꝛt: foꝛ Christ did receiue all these of his fa-
ther, to make vs partakers therof, wherby
we might euery one receiue of his fulnesse.

1 Ion. i.

M. Declare this thyng vnto me, moze at
large.

C. He receiued the holic ghoſte in full per-
fection, with all the giftes of the same: to
bestowe them on vs, and to distribute them
vnto euery one of vs, in the measure and
quantitie, that God willeth to bee moſte
mete, and so by this meanes, we drawe out
of hym, as out of a fountaine, all the spiri-
tuall giftes that we haue.

Ephe. iiii.

*Christe is
the foun-
taine of all
goodnesse.*

M. To what vse dooeth the Kyngdome of
Christe serue vs?

C. To sette vs at libertie of conscience, to
liue Godlie and holilie, that wee beyng en-
riched with his spirituall treasures, and ar-
med with his power, maie bee able to oꝛer-
come the Deuill, Synne, Fleſhe, and the
woꝛlde, whiche be pernicious enemies vnto

*To what
vse the
kingdome
of Christe
serueth vs*

to

to our soules.

The profite of Christes priesthode. **Q.** What profite haue we of this priesthode?

C. Firſte, by this meanes he is our mediator, to bryng vs into the fauour of God his father; and againe, hereby wee haue a free entrie to come in, & ſeeke our ſelues boldly before God, and to offer by our ſelues, with all that belongeth vnto vs, for a ſacrifice. And in this pointe we are fellowes after a ſorte, of his priesthode.

Q. The vtilitie of his office, in that he is a Prophete, is yet behinde.

Wherefore Christ was a Prophet. **C.** Since our lord Ieſus hath receiued this office, to become the maiſter and teacher of his flock, thence of this dignitie, is to bring vs to the right knowledge of the father, and of his truth, ſo that we might become Gods houſholde ſcholars, and of his familie.

Q. This it is then, that a man maie briefly gather of thy words, that this name Chriſt doeth include. iij. ſondrie offices, the whiche God hath geuen vnto his ſonne, to the intent to beſtowe the fruit and profite of the ſame, vpon his electe.

7. Sondaie **C.** It is verie true.

Q. By what reaſon calleſt thou Chriſt the onely ſonne of God, ſince God doeth name all

all vs also his child:en?

C. As touchyng that, that we are Goddes ^{Christ the} children, we are not so of nature, but onely ^{only sonne} by his fatherlie adopcion, and by grace, in ^{of God by} that God doeth accepte vs for his child:en: ^{wee by} now our lord Jesus, beyng begotten of the ^{grace.} substaunce of his father, and beyng in the ^{Ihon.i.} selfsame nature, maie iustly be called gods ^{Ephe.i.} onely soonne, for that there is none other ^{Hebr.ii.} that is so by nature.

M. This is then thy meanyng, that this honour pertaineth peculiarelly to hym alone, as to whom it belongeth by nature, the whiche notwithstanding, he hath by free gifte of his goodnesse, communicated vnto vs, in that we are his members.

C. It is euen so: and therefore in respect of ^{Roma.i.} that his communicatyng with vs, the scrip^{Coloss.ii.} ture calleth Chryste in an other place, the first borne among many brethren.

M. Why callest thou hym our Lorde?

C. Because he is appointed of the father, to haue lordship ouer vs, and to rule in heauen and yearth, and to be the hedde of men and Angelles.

M. What is the meanyng of that whiche followeth?

C. It

be an-
nuyng
of Christe.

C. It declareth after what sort the soome of God was annointed of his father, to bee come our Saviour: that is to saie, he tooke vpon hym our fleshe, and therein fulfilled all thynges necessarie for our redemption, accordyng as thei be here rehersted.

Q. What meanest thou by these two clauses: Conceived by the holis Ghoste, Borne of the virgine Marie?

Christ be-
came ve-
ry man.
A. xxiii.
Ioh. i.
Iude. i.

C. That he was fashioned in the virgines wombe, takyng verie substance and manhode of her, that he might thereby become the seede of Dauid, as the Prophetes had before signified: and yet notwithstanding all this was wrought by the secrete and marueilous power of the holie ghost, without the companie of man.

Q. Was it then sufficient, that he should take vpon hym our verie fleshe?

Rom. v.

C. Yea verelie: for it was convenient that mannes disobedience againste God, should be purged in the nature of man. And moreover, if Christ had not been partaker of our nature, he had not been a meete mediatour to make vs at one with God his father.

Tim. ii.

Hebre. iii.

Q. Then this is thy sayng: that it behoued that Christ should become verie man,

to

to the ende he might execute the office of a ſauour, as in our perſone.

C. Yea verely: for we muſt boꝛowe of him all that, whiche is lackyng in our ſelues, for this our defaulte, could not otherwiſe bee remedied. Chriſt ha performed that which lacked in vs.

M. But for what cauſe was this thinge wrought by gods holie ſpirite, and not rather by the companie of manne, accoꝛdyng to the order of nature?

C. Becauſe the ſeede of man, is of it ſelf al together corrupted with ſynne, it behoued that this conception of Chriſte, ſhould bee wrought by the power of the holpe ghofte, whereby our ſauour might be preferred, from all corruption of ſinde, and replenished with all maner of holineſſe. Chriſt was conceived by the ſpirit of God.

M. So then by theſe ſayings, it is evidently declared vnto vs, that he whiche ſhoulde purifie and cleaſe other from filth of ſinne, muſt be hymſelf free from all ſpottes therof, and euen from his mother wombe, dedicated vnto god in pureneſſe of nature, ſo that he maie not be gilty of that corruption, wherewith the whole ſtocke of man is infected.

C. I meane ſo.

M. Wherefore ſpeaketh thou of his death, & Sonde

immediatly after his birthe, and leaueſſe out the whole hiſtoꝛie of his life?

C. Because there is nothing mentioned oꝛ ſpoken of in our Crede, but that which peculiarly belongeth to the ſubſtance of our redemption.

Q. Why, is it not ſaid plainly in one word that he died, without any ſpeaking of Pontius Pilat, by whoſe iudgement he ſuffered.

C. This was not onely to make the hiſtoꝛie of Chriſtes Paſſion, to haue moze euident aſſurance, but alſo to declare vnto vs that he was condemned to death by a iudge.

Q. How ſo?

C. He died, to ſuffer the pain that was due vnto vs, that we might be thereby deliuered from theſame. How ſo? aſmuch as we were guiltie befoꝛe gods iudgemēt, as wicked miſdoers, Chriſt toke vpon him our perſones, vouchſaued to ſhe we himſelf befoꝛe an earthly iudge, and to be condemned by his mouth, that thereby we might be cleared befoꝛe the iudgement ſeate of God.

Q. Notwithſtandynge, Pilate dooeth pronounce him innocent, & ſo by that he dooth not condemne hym, as woꝛthie of death.

C. Pilate did bothe the one and the other:
firſt,

Chriſt was
condemned
by a cleare iudg

Math. 27

Luke. 24.

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first, he was pronounced innocent and lust *Christ was*
by the iudges owne mouth, to signifie that *condemned*
he suffered not for his owne desert, but for *for us,*
our trespases, & yet withall thesame iudge
did giue solempnely the sentence of death
against him, to testifie and expresse, that he
is our true pledge & raunsome, as he who
also hath taken vnto hym our condemna- *Christ was*
tion, to deliuer vs from thesame. *our ransom*
some.

Q. That is well said: For if he had been a
synner in deede, he had not been meete to
haue suffered death for the offences of other,
and neuertheles, to shende that we might *Egi. 4,*
bee clearly quitte by his condemnation, it
was necessarie, that he should be compared
as among the wicked.

C. So I meane.

Q. Where thou saied, Ch:iste suffered on
the crosse, was that kinde of death of more
importaunce, then if he had been other- *9. Sonda*
wise put to death? *Christ was*
upon him
selfe the
curse due
vnto vs,

C. Mea verelie: and touchyng that matter
saint Paule saith, that he was hanged on
a tree, to the intent that he might take vpo
him our curse, and so discharge vs: for that
kinde of death was accursed of God. *that we*
might bee
free.
Gala. 3.
Deut. 21.

Q. What? Is it not a greate reproche and

B.g.

dissh.

The Articles.

Honour vnto our lord Iesus, to saie that he was accursed, and that before God.

C. No not a whitte, for he through his almightie power, by takyng the curse from vs vnto hymself, did in suche sorte make it voyde and of none effecte, that he hymselfe neuerthelesse cōtinued still so blessed, that he was able to fulfil vs also with his blessinges.

Q. Declare that which soloweth.

C. In so moche as death was a punishment appointed vnto manne for sinne, therfore our sauour Christ did suffer death, and by sufferynge, ouercame it. And to the intente also, to make it the more certainly knowe vnto vs, that his death was not counterfete, it pleased hym also to be buried, after the common maner of men.

Q. But it appered not, that any profite cometh to vs, by this that Christ hath won the victorie of death, seeynge that wee notwithstanding, cease not to dye.

C. That doeth not hinder: for the death of the faithfull, is now nothing els, but a reddie passage to a better life.

Q. It soloweth the necessarily hereof, that we ought in no wise to be afraied of death,

as though it were a dreadfull thyng, but rather it behoueth vs willinglie, to walke the trace of our hedde and capitaine Iesus Christ, who as he perished not by death, so will he not suffer vs to perishe thereby.

C. It is euen so.

M. What is the sense of that clause, He descended into hell.

C. That Christ did not onely suffer naturalle death, whiche is a separation of the soule from the body, but also that his soule was in wondrousfull distresse, enduryng greuous tormentes, whiche sainte Peter calleth the sorowes of death.

M. For what consideracion susteined he those paines, and in what sort?

C. Because he presented himself before the iudgement seate of God, to satisfie for sinnes, it was necessarie that he should feele this horrible torment of conscience, as if GOD had utterly forsaken hym, yea, as though God had been his extreme enemy, and beeyng in this extremitie, he cried to his father: My God, my God, why hasse thou forsaken me?

M. Why, was God then agrie with hym?

C. Aie; but yet it was meete that God

10. Son-

daye.

The vnder-

standing

of this:

Christ was

donne into

helle

Actes. ij.

Math. 27.

Mark. 15.

He. 4: Should punish him in such sort, to performe
 Peter. 3. the wordes of Isai. that he was beate with
 the hande of his father, for our sinnes, and
 that he was wounded for our transgressions.
 Q. But howe could it bee, that he was in
 soche dreadfull anguisthe, as though God
 had utterly forsaken hym, seeing he was
 God hymself?

C. We must vnderstande, that he was in
 suche distresse onelie, as touchyng his hu-
 manitie. And to the intente that he might
 fele these panges in his manhode, his god-
 hed did in the meane time, for a little space
 keepe it selfe close, that is to saie, it did not
 shewe the might thereof.

Q. But how could this bee, that Christe,
 who is the saluation of the worlde, coulde
 be vnder suche condemnation?

C. He was not so vnder it, that he should
 continue in the same: for he hath in such wise
 felt these terrours, whiche we haue spoke
 of, & he was not overcome of the same, but
 hath rather thereby made battaile against
 the power of hell, to breake and destroy it.

Q. Hereby the we se & difference betwene
 the grief of minde, which Christ did suffer,
 and that whiche the impenitent sinners doe
 abide,

abide, who God doeth puniſhe in his terrible
wrath: for that very pain which Chriſt ſuſtained
for a tyme, the wicked muſte endure continually:
¶ that whiche was vnto Chriſte but a prick, is
vnto the wicked in ſtede of a gleaue to wounde them
to death.

C. Truth it is: for our Saviour Chriſte,
even in the middeſte of his tormentes, did
not ceaſe to putte a full truſte evermore in
God his father: but the damned ſinners do
deſpaire: yea, they deſpiſe God, in ſo moche
that they blaſpheme his maieſtie.

M. Maie wee now gather by this, what
profite cometh to the faithfull, by the death
of Jeſus Chriſte?

C. Yea verie well: and firſt of all, wee ſee,
that it is a Sacrifice, wherewith he hath
fullie ſatiſfied his fathers iudgemente in
oure behalfe: and thereby alſo he hath appeaſed
Gods wrath, and hath brought vs into his
fauour againe: Secondly, that his blood is a
waſhyng of our ſoules, from all maner of
ſpottes: And finally, that he hath ſo cleane
wiped awaye our ſinnes, through his death,
that God will neuer hereafter haue rememb-
raunce of them, ſo that the obligation,
whiche was againſt vs, is now

B.iii. cancel-

riſe, and
conſcience
of the wicked.

11. Sola

The prof-
and ver-
ue of
Chriſtes
death ſa-
deth in
pointes.

The Articles

immediatly after his birthe, and leaueſte out the whole hiſtoꝛie of his life?

C. Becauſe there is nothing mencioned or ſpoken of in our Crede, but that which peculiarly belongeth to the ſubſtance of our redemption.

Q. Why, is it not ſaid plainly in one word that he died, without any ſpeaking of Pontius Pilat, by whole iudgement he ſuffered.

C. This was not onely to make the hiſtoꝛie of Chriſtes Paſſion, to haue moꝛe euident aſſurance, but alſo to declare vnto vs that he was condemned to death by a iudge.

Q. How ſo?

C. He died, to ſuffer the pain that was due vnto vs, that we might be thereby deliuered from theſame. Now ſo muche as we were guiltie before gods iudgement, as wicked miſdoers, Chriſt toke vpon him our perſones, vouchſaued to ſhew himſelf before an earthly iudge, and to be condemned by his mouth, that thereby we might be clered before the iudgement ſeate of God.

Q. Not withſtandynge, Pilate dooeth pronounce him innocent, & ſo by that he dooth not condemne hym, as worthe of death.

C. Pilate did bothe the one and the other:

fiꝛſt,

Chriſt was
condemned
to clere vs

Math. 27

Luke. 24.

first, he was pronounced innocent and iust by the iudges owne mouth, to signifie that he suffered not for his owne desert, but for our trespases, & yet withall thesame iudge did giue solempnely the sentence of death against him, to testifie and expresse, that he is our true pledge & raunsome, as he who also hath taken vnto hym our condemnation, to deliuer vs from thesame.

Christ was
condemned
for vs.

Christ was
our ransome.

¶ That is well said: For if he had been a synner in deede, he had not been meete to haue suffered death for the offences of other, and neuertheles, to thende that we might bee clearly quitte by his condemnation, it was necessarie, that he should be compared as among the wicked.

Egi. 4.

C. So I meane.

9. Sondaie
Christ took
vpon him
selfe the
curse due
vnto vs,

¶ Where thou saies, Christe suffered on the crosse, was that kinde of death of more importaunce, then if he had been otherwise put to death?

C. Yea verelie: and touchyng that matter saint Paule saith, that he was hanged on a tree, to the intent that he might take vpon him our curse, and so discharge vs: for that kinde of death was accursed of God.

that we
might bee
free.
Gala. 3.
Deut. 21.

¶ What? Is it not a greate reproche and

Y. y. disho-

The Articles.

dishonour vnto our lord Iesus, to saie that he was accursed, and that before God?

C. No not a whitte, for he through his almightie power, by takyng the curse from vs vnto hymself, did in suche sorte make it voyde and of none effecte, that he hymselfe neuerthelesse continued still so blessed, that he was able to fulfil vs also with his blessings.

Christe eue **A.** Declare that which soloweth.

of suffering **C.** In so moche as death was a punishmēt
death, van- appointed vnto manne for sinne, therfore
quished our sauour Christe did suffer death, and by
death. sufferynge, ouercame it. And to the intente also, to make it the more certainly knowē vnto vs, that his death was not counterfete, it pleased hym also to be buried, after the common maner of men.

A. But it appered not, that any profite cometh to vs, by this that Christe hath won the victorie of death, seeynge that wee not withstanding, cease not to dye.

The death **C.** What doeth not hinder: for the death of
of the death the faithfull, is now nothing els, but a re-
full, is a die passage to a better life.

right pas- **A.** It soloweth thē necessarily hereof, that
sage to life we ought in nowise to be afraied of death,
eueralting

As though it were a dreadfull thyng, but rather it behoueth vs willinglie, to walke the trace of our hedde and capitaine Iesus Christ, who as he perished not by death, so will he not suffer vs to perishe thereby.

C. It is euen so.

M. What is the sense of that clause, He descended into hell.

C. That Christ did not onely suffer naturalle death, whiche is a separacion of the soule from the body, but also that his soule was in wondrousfull distresse, enduryng greuous tormentes, whiche sainte Peter calleth the sorowes of death.

M. For what consideracion susteined he those paines, and in what sort?

C. Because he presented himself before the iudgement seate of God, to satisfie for sinnes, it was necessarie that he should feele this horrible torment of conscience, as if GOD had utterly forsaken hym, yea, as though God had been his extreme enemy: and beeyng in this extremitie, he cried to his father: My God, my God, why haste thou forsaken me?

M. Why, was God then agrie with hym?

C. No; but yet it was meete that God

10. Son-

daye.

The vnderstanding of this:

Christ went downe into helle

Actes. ij.

Math. 27.

Mark. 15.

Isaie. 4: Should punish him in such sort, to perfoyme
 Peter. 3. the wordes of Isaie, that he was beate with
 the hande of his father, for our sinnes, and
 that he was wounded for our transgressions.
 Q. But howe could it bee, that he was in
 soche dreadfull anguisthe, as though God
 had utterly forsaken hym, seeyng he was
 God hymself?

C. We must vnderstande, that he was in
 suche distresse onelie, as touchyng his hu-
 manitie. And to the intente that he might
 fele these panges in his manhode, his god-
 hed did in the meane time, for a little space
 keepe it selfe close, that is to saie, it did not
 shewe the might thereof.

Q. But how could this bee, that Christe,
 who is the saluation of the worlde, coulde
 be vnder suche condemnation?

C. He was not so vnder it, that he should
 continue in the same: for he hath in such wise
 felt these terrors, whiche we haue spoke
 of, y he was not ouercome of the same, but
 hath rather thereby made battaile against
 the power of hell, to breake and destroy it.

Q. Hereby the we se y difference betwene
 the grief of minde, which Christ did suffer,
 and that whiche the impenitent sinners doe
 abide,

The difference
 betwene the
 griefe of
 Christe

abide, who God doeth punish in his terrible wrath: for that very pain which Christ sustained for a tyme, the wicked must endure continually: & that whiche was vnto Christ but a pricke, is vnto the wicked in steede of a gleaue to wounde them to death.

rit, and
conscienc
of the wo
cked.

C. Truth it is: for our Saniour Christe, euen in the middesse of his tormentes, did not cease to putte a full truste euermore in God his father: but the damned sinners do despaire: yea, they despise God, in so moche that they blaspheme his maiestie.

M. Maie wee now gather by this, what profite cometh to the faithfull, by the death of Iesus Christe?

11. Sōdaie

C. Yea verie well: and first of all, wee see, that it is a Sacrifice, wherewith he hath fullie satisfiied his fathers iudgemente in oure behalfe: and thereby also he hath appeased Gods wrathe, and hath brought vs into his fauour againe: Secondly, that his blood is a washyng of our soules, from all maner of spottes: And finally, that he hath so cleane wiped awaye our sinnes, through his death, that God will neuer hereafter haue remembraunce of thein, so that the obligation, whiche was against vs, is now

The profit
and ver-
tue of
Christes
death sta-
ndeth in 3
pointes.

Being. cancel-

cancelled and made voide.

Q. Haue we non other profit of his death.

C. Yes verely: y is, if we be true members of Christ, our old man is crucified, and our fleshe is mortified to the ende, that none euil lustes doe hereafter beare rule in vs.

Q. Expounde the Article solowynge.

Pet. 3.

C. He rose the third daie frō death to lyfe, wherein he shewed, that he had gotten the victorie of Death & sinne. For thzough his resurrection, he swallowed vp Death, he brake a sunder the chaines of the Deuill, and finallie, he destroyed all his power.

Q. Tel me howe many waies, this resurrection of Christ doeth profite vs?

*The bene-
fit and ver-
ue of Chri-
stes resur-
rection shē
edeth in 3.
pointes.*

C. Thzee maner of waies. The first, that wee haue fullie obtained to bee righteous therby: secōdly, it is a sure gage of our immortallitie: thirddie, that, if we bee in deede truly partakers of his resurrectiō, wee rise now in this present worlde, into a newe kinde of life, wherby we serue God onely, and leade our liues agreable to his will.

Rom. 4. 5

1. Cor. 15.

2. Sōdaic.

Christ as-

cended in-

to heauen.

Q. Let vs go for ward to the rest.

C. He ascended into heauen.

Q. Went Christ vp into heauen, in soche sort, that he is no longer in the yearth?

C. Yes

C. Yea: for when he had performed wholly all thinges, that were enioyned him, by the commaundementes of his father, & had accomplished all that was necessarie for our saluacion, it was not needefull that he should remain any longer in the worlde.

M. What profite haue we by his ascension?

C. We receiue double profite thereby: for

since that our sauio^r Christ is entred into heauen in our name, euen in like maner as he came doune frō thence for our sakes, he hath thereby made an open entrie into the same place for vs, giuing with all an assured knowledge, that the gate of heauen is now open to receiue vs, which was before shut through our sinnes. The second profite is,

that he appered in the sight of God the father, to make intercession for vs, and to be our aduocate, to make answer for vs.

M. But is our sauio^r Christ so ascended into heauen, that he is no more here with vs.

C. No not so: for he himself promiset^h contrarie: that is, that he will be present with vs, vnto the worlde's ende.

M. Is it meant of his bodily presence, that he maketh promes so to continue with vs?

C. No verely: for it is an other matter, to
speake

*The profite
of christes
Ascension,
standeth in
2. pointes.*

*Roma. 2.
Hebr. 7.
1. Ihon. 2.*

Mat. 28.

Luke. 24. speake of his body, which was taken vp fir
Actes. 1. to heauen, & of his power, which is spread
abrode throughout the whole worlde.

Q. Declare y meaning of this sentēce, He
sitteth at the right hand of God the father.

Math. 28. **C.** The vnderstandyng of that, is that he
hath receiued into his handes, the gouer
naunce of heauen and yearth, wherby he
is kyng and ruler ouer all.

Q. What signifieth this wooꝝde, Righte
hande, and the sittynge at the right hande?

To sitte at
the right
hand of
God. **C.** It is a similitude, oꝝ a maner of speache
borowed of yearthlie Princes, whiche are
wonte to place on their right side, soche as
they substitute next vnder theim, to rule in
their name.

Ephes. 4: **Q.** The thou meanest nothing els therby
but that whiche S. Paule speaketh, that he

Philip. 1. was appointed hed of the church, set in au
thoritie aboue al powers, & that he hath re
ceiued a name oꝝ dignitie passing all other.

73. Sōdaie **C.** Euen so it is.

Actes. 1.3. **Q.** So forward to the residue.

1. Cor. 15. **C.** From thence he will come to iudge the
Hebr. 10. quicke and the dedde, that is to saye, he wil
2. The. 4. come doune from heauen, and shewe hym
self visibly once againe in Iudgemente, as
he

he was seen to ascend.

M. Seyng the iudgement of God shalbe in the ende of the worlde, howe maie that be, whiche thou saiest: some shalbe alieue, and other some shalbe dedde, since it is a thyng appointed vnto all men, to dye ones? Hebr. 9.

C. Sainct Paule maketh answere to this question hymself, saying: that they whiche at that tyme shalbe lefte alieue, shalbe so dainlye chaunged, to the ende that they: corruptible nature beyng abolished, they maie be clothed with incorruption. 1. Cor. 15.
1. Thes. 4.

M. Thy meaning is then, that this change shalbe vnto them in steede of a death, in so moch as **U** shal abolish their former nature and make them rise again in a newe state.

C. Truthe it is.

M. Dooe we receiue any comferte by this, that our sauour Chyist will come once to iudge the worlde?

C. Yea verely and that greate: for we are taught certainlie, that his comyng at that tyme, shalbe onely for our saluacion. Hebr. 9.

M. Then there is no cause, why we should be afrayed of the daie of iudgement, or that we should tremble therefore?

C. No truely: for so muche as wee sh

appe

The Articles

Christ shal appeare before none other Iudge but him,
Iudge vs. who is our aduocate, and hath taken vpon
of answer hym to defende our cause.
for vs.

14. Sedaie M. Let vs now come to the third part?

The third C. That concerneth our faith in the holy
part of the Chosse.

beliefe. M. And to what purpose doeth it serue vs?

Of the ho- C. It doeth vs to vnderstande, that euen
ly ghost, & as God hath redeemed vs, and saued vs in
his gyfies. Iesus Chyiste, euen so it pleased hym, to
make vs partakers of his redemption and
saluacion, through his holy spirite.

M. How so?

1. Peter 3. C. In like maner as the blood of Christ, is
1. Ihon. 1. the onely purgation of our soules: euen so
Psal. 51. the holy ghost must sprinkle our consciences
with the same, to make them cleane.

M. This nedeth a more euident declaraciō.

Roma. 5. C. It is to say, that the spirit of God dwelling
in our hartes, doeth make vs feele the
vertue of our Lorde Iesus: for it is he that
doeth open the eyes of our harte, to behold
Ephes. 1. Chyistes benefites towards vs: he doeth
seale them in our hartes: & this spirit doeth
also regenerate vs, & make vs newe creatures,
in suche sort, that by his meanes we
receiue all these gyfies & benefites, whiche
be

be offered vnto vs in Christe our sauour.

Q. What foloweth now next?

15. S^d said

C. The foloweth part of our belese, where it is saied: I beleue that there is an holy vniuersall Church.

The. iij.

part which

is of the

Church.

Q. What is the Church vniuersall?

What the

C. It is the bodie and felowship of theim that beleue, whom God hath ordeined and chosen, vnto life euerlastyng.

church is.

Q. Is it necessary y we beleue this article

C. Yea, vnlesse we minde to make Christes death of none effect, and make al those thinges to no purpose, whiche we haue rehearsed alreadie: for all Christes doynges prone there is a church.

Q. This is then thy sayng, that all which hetherto hath been declared, doeth touche the cause & grounde of our saluacion, in so moche as GOD hath receiued vs into his fauour, by the meane of our sauour Iesus Christ, and hath stablished this grace in vs through his holye spirit: but now the effect that cometh of all this, is declared vnto vs to geue the more euident assurance therof.

For what

purpose

Christ suf-

fred death

C. It is euen so.

Q. What meaneste thou by callynge the Church holye?

C. I

The Articles

Rom. 8. **C.** I call the Church holie in this sense,
Eph. 1. because that those whom God hath chosen
he iustificeth and reformeth vnto holinesse,
and innocencie of life, to make his glorie
Eph. 5. to shine in them: and also our sauior Christ
hath sanctified his Church, whiche he re-
demed, to the ende it mighte bee glorious
and without spotte.

A. What meaneth this worde Catholike
or vniuersall.

*The mea-
nyng of
this worde
catholike.*

1. Cor. 12.

Eph. 4.

C. It serueth to put vs in remembraunce,
that as there is but one hedde of the faith,
full, euen so it behoueth them to be knitte
together in one bodie, so that there bee not
diuerse Churches, but one Church onely
dispersed thzoughout the whole worlde.

*The com-
munion of
the faith-
full.*

A. Declare as touchynge the communion
of saintes.

C. That clause is put to, for a moze plaine
declaration of the vnitie of the members
of Christes church. Moreover, it doeth vs
to vnderstande, that all the benefites that
Christ hath geuen to his Church, belonge
to the profite and saluacion of euery faith-
full persone, for so muche as they haue all
a communitie together.

A. But is this holinesse of the Church,
nowe

now alreadie perfecte?

C. No verely: for it is in continual battel, so long as it is in this worlde, & laboureth alwaie vnder imperfectiō and infirmities, whiche shall neuer be cleane taken awaie untill it bee altogether coupled to her hed Christe, by whom it is perfectly sanctified. *Ephe. 5.*

M. Is there none other waie to know this Church, but by faith?

C. Yes verely: there is a Church, whiche maie be seen to the eye, for so muche as god hath geuen sure tokens, by the whiche we maie know the same: but here in this place mencion is made properly of that church, whiche he hath chosen by his secrete eleccion to euerlastyng life: the whiche can not be perfectly discerned by our senses.

M. What is there more?

C. I beleue the remission of our sinnes.

*Touchinge
the forgiv-
nes of sinnes.*

M. What is the proper significatiō of this worde Remission?

C. That God doeth frelie forgiue all the synnes of them, whiche beleue in hym in suche sorte, that they shall neuer be called to any account, to receiue any punishment therefore.

M. It is easie then to bee gathered of this,
that

The Articles

that we doe not merite by our owne satisfaction, that God should pardon our sinnes. C. Ye saie true: for our sauiour Christ hath made satisfaction, by susteinyng the paine due vnto thesame: for wee of our part bee not able to make any recompence to God. but of his mere liberalitie, wee obtain this benefite freelye.

Q. Wherfore doest thou make mencion of Remission of sinnes, immediatly after that thou hast spoken of the Church?

C. Because that no man can receiue forgiveness of his synnes, vnlesse he bee ingrafted in the felowship of Gods people, and so continue in the vnitie of Christes bodie euen to the ende, like a true member of his church.

There is
no remission
of synnes
without
the body of
the church

Galie. 46.

Ezech 12,

Joel. 2.

Gene. 8.

1. Peter. 3.

Q. By this sayng then: without the church there is nothyng but helle, death, and dampnation.

C. That is moste certaine: for all soche as dooe deuide them selues from the bodie of Christ, to breake the vnitie thereof by sectes, are vtterlie destitute of all hope, to enioy euerlasting life, whiles thei kepe them selues so diuided.

17 Sod. Q. What foloweth moze?

C. The

C. The rising againe of the bodie, and life euerlastyng.

Q. Whereto serueth this article in oure beliefe? Of our
surrecti

C. To teache, that oure felicitie consisteth not in any thyng vppon yearth, the whiche knowledg maie serue vs for t'woo necessarie purposes. First, it serueth to teach vs to passe through this transitorie worlde, as through a straunge countrie, settynge not by yearthly thynges. Secondlie, it putteth vs in comforte, that although as yet wee doe not fullye enioye the fruite of that grace whiche oure lord God hath frely geuen vs in Christ, that yet wee ought not to be discouraged, but patientlie to waite for hym, vnto the tyme that he shall appere.

Q. What shall be the maner of our resurrection?

C. All thei which be ded before that time, shal then take their owne bodies againe vnto the: howbeit thei shalbe of an other sort, that is, thei shalbe no more subiect to death or corruption: and yet notwithstanding, thei shalbe of the self same nature & substaunce as before: and suche as shall then remaine aliuie, God wil raise them vp merueilously

C. s.

and

i. Cor. xv

and sodainlye chaunge their bodies, in the twinkling of an eye, as we haue said before
Q. Shall not the wicked bee as well partakers of this resurrection, as the faithfull?

ath. xxv
on. v.

C. Yes verely: but thei shalbe in condition far vnlike: for the faithfull shall rise againe to euerlastinge ioye and saluation, and the other to euerlasting death and dampnation
Q. Wherefore is there mention made of life euerlasting, and not of hell?

C. Because the Crede is a bryef somme of our faith, conteinyng in as fewe wordes as can be, that whiche belongeth peculiarly to comforte the consciences of Gods faithfull: therefore Gods benefites, whiche he freely bestoweth vpon his people, be rehersted onely, without any mention of the wicked who are cleane shut out of his kingdome.

s. Soday.

Q. Since we haue the foundation, where vpon our faith is builded, we maie well gather hereof, what is the right faith?

What
ing liue-
faith is.

C. Yea verely: that is to say, it is a sure persuasion, and a stedfastte knowledge of Gods tender loue towarde vs, accordynge as he hath plainlye vttered in his Gospel, that he will bee bothe a father, and a sauour vnto vs, thzough the meanes of Iesus Christe.

Q. Doeth

him to be more and more angrie against vs Tit.iii.

C. Yea surely: and therefore I saie, that without anye consideration of oure owne woorkes, he doeth receiue vs into his fauor: and of his bountifull mercie, through the merites of our sauiour Christ, accompting his righteousness to bee ours, and for his sake imputeth not our faultes vnto vs.

Q. What meanest thou then: that a man is iustified by faith.

C. Forasmuche as though beleuinge, that is, receiuyng with an assurance of the hart, the promises of the Gospell, we entre into possession of this righteousness.

Q. This is then thy meaning, that as God dothe offer righteousness vnto vs by his gospell, so the onely waie to receiue it, is faith.

C. So I meane.

Q. Well then, after that God hath once receiued vs into his fauor, be not the woorkes whiche we doe by the vertue of his spirite, acceptable vnto hym?

C. Yes verely, because he doeth of his free goodnes so accept them, & not because their worthinesse doth deserue so to be esteemed.

Q. How is it that thei bee not worthy of them selues to bee accepted, since thei pro-

C.iiij.

cede

20. Sōd
The good
workes
which pr
cede onely
of faith.

rede of the holie ghosste?

C. Because there is mixed some filthe, thorough the infirmitie of the fleshe, whereby thei are defiled.

he waite
doe good
workes
which plea
God.

Q. By what meanes then, are thei made acceptable vnto God?

C. By faith onelye, whereby a manne is assured in his conscience, that God will not straightly examine his woorkes, nor try them by the sharpe rigour of his iustice, but that he will hide the vnperfectnesse, and the vncleane spottes that be in them, with the purenesse of our sauour Christe, and so account them as perfecte.

Q. Maie wee saie then, that a Christian is iustified by his woorkes, after that God hath called hym, or that he dothe merite through them Gods fauour, or the procurement of life eyerlastyng?

al. 143. C. No verely: but rather it is saied, that no man liuyng shall be iustified in Gods sight: and therefore we muste praie, that he do not enter into iudgement with vs.

Q. Thou meanest not herby, that the good deedes of the faithfull, are vnprofitable.

C. I meane nothing lesse: for God promisseth to rewarde them largelie, bothe in this woꝛld

of the iust. 8.
worlde, and in the life to come: and yet this
not withstanding, those rewardes of God,
bee not geuen for our worthe desertes, but
onely because it pleaseth God of his good-
nesse, to loue vs freely, and so to couer and
forget our faultes, that he will neuer call
them any more to remembraunce.

Q. Haie we be iust, without good woꝝkes?

C. That is not possible: for to beleue in
christ, is so muche to saie, as to receiue christ
in suche sort, as he dothe geue himself vnto
vs: now this is an euident thying, that christ
dothe not onely promes to deliuer vs from
death, and to restore vnto vs, the fauour of
God his father, through the onely merites
of his innocencie, but also he promiseth to
make vs newe creatures by his holie spirit,
to the ende that we shoulde leade an holie
conuersacion in all good woꝝkes, so that
these must be ioigned together, except we
woulde deuide Christ from himself.

Q. Then I see, that it is so farre from the
office of faith, to make menne despisers of
good daedes, that it is the verie roote, whence
all good woꝝkes doe spryng.

C. It is most certain: and for this cause the
doctrine of the Gospell doeth consist in these

C. iij.

two

*A right
faith is
uer idle.
What
is to bele
in Chri*

*The effect
of the gos
pelle, is*

h and two pointes, faith and repentaunce.

entāce. Q. What maner of thyng is repentaunce?

Soday. C. It is the hatred of sinne, and loue of iustice, proceeding of the feare of God, whiche bryngeth vs to the forsaking of our selues and to the mortifying of our flesh, that we may geue our selues, to be gouerned by the spirite in the seruice of God.

Q. This then was the seconde member in the diuision whiche we made at the beginning, concernyng a christen mannes life.

hererin e righte C. Yea verely: and we haue saied also, that the verie righte and allowable seruice of God doeth consist, in obeyng his will.

ruing of God stand- Q. Why so?

th. C. Because he will not be serued after our fantasie, but after his owne pleasure.

Q. What rules hath he geuen vnto vs: to leade our life by?

C. His lawe.

The Law

hath two

partes.

Q. What thinges doeth it containe?

C. It is diuided into two partes, whereof the firste doeth containe folwer commaundementes: the seconde containeth sixe, so that there be tenne in the whole.

Leuit. xix.

Deu. vi.

Q. Who hath made this diuision thereof?

C. God himself who also gaue it wrytten in two

The Commandementes
Two tables vnto Moses, saynge : that the whole was reduced into tenne sentences. Ex. xxxiii
Deut. x.

Q. What is the content of the first Table?

C. It cōteineth the maner of the true wor-
shippe of God *The effect
of the first
Table.*

Q. What is contained in the second table? *The effect
of the se-
conde table.*

C. How we ought to behaue our selues to-
wardes oure neighbours : and what due tie
we owe vnto them.

Q. Rehearse the first commaundement.

C. Harken and take heede Israell. I am
the Lorde thy God, whiche haue brought
thee out of the lande of Egypte from the
house of bondage: Thou shalt haue none o-
ther God before my face. 22.
Sondaie.
*The first
commaund-
ement.*
Exod. xx.
Deut. v.

Q. Declare the meanyng hereof.

C. In the beginnyng he vseth, as it were
an introduction to the whole lawe. For hee
doeth challenge here vnto hymself, first au-
thoritie to commaunde, namyng hymselfe
euerlasting, and the creatour of the worlde
and again after, he calleth hymself our God
to make vs highlie to esteeme his doctrine:
for if that he bee our sauiour, it is good rea-
son, that we be also his obedient people.

Q. But that whiche foloweth after, tou-
chyng the deliuerance from the bondage

C. v. of

of Egypt, is it not referred peculiarly to the people of Israel?

*What signifies
the deliuerance out
of Egypte.*

C. Yes verely: as concerning the bodie: howbeit it belongeth also indifferentlie vnto vs all, in so muche as he hath deliuered our soules, from the spirituall captiuitie of sinne, and from the tirannie of the deuill.

Q. Why doth it make mention of this; in the beginning of his lawe?

C. To put vs in remembrance how greatly we are bound to obeye his good pleasure, and what unkindnesse it is to doe the contrarie.

*The some
of the firste
commande-
ment.*

Q. What requireth he in this firste Commandement?

C. To reserue vnto hym onely, his whole honour, not geuyng anye parte thereof to any other.

Q. What is his due honour?

*The honor
that is due
to GOD
alone.*

C. To worship him, to put our whole trust in him, to call vpon him, and such other like which be attributed only vnto his maiestie.

Q. Wherefore saith he: Before my face?

C. For so muche as he seeth and knoweth all thinges, and iudget the secreth thoughtes of mennes hartes, he signifieth vnto vs that he doth not require only that outward profession, but that vnfeinedly from the bo-
tome

Some of our hartes, we doe take him for our
only God.

Q. Rehearse the second commaundement? 23. Soday.

C. Thou shalt make thee no graue Image,
neither any similitude of thinges, that are
in heauen aboue, neither that are in the
yearth beneath, nor that are in the waters
beneth the yearth : Thou shalte not bowe
downe to them, neither serue them. The. 2. co-
maundmēt
touchinge
Images,
and the
worship-
yng of the

C. Doeth he vtterly forbidde the making
of any Image?

Q. No : but he doeth forbidde expresse, ei-
ther to make anye Image, to represent god
either to worship hym therby.

Q. Wherefore are we forbidden to repre-
sent God, in any visible Image?

C. Because there is no cōparison betwene
hym that is an euerlastyng spirite, incom-
prehensible, and a materiall bodie, mortall,
corruptible, and visible. Deut. iiii.
Esaie. iiii.
Actes. xviij.
Roma. vi.

Q. Thy minde is then, that he doeth great
dishonour to Gods maiestie, that goeth a-
bout to represent hym in suche sort.

C. Ye be verelie. (dempned

Q. What maner of adoration is here con?

C. We are forbidden here, to come before
any Image, to make our prayers, or to bow
our Of honour
fordidaen
to Images,

our knee before it, or to make any other signe or reuerence, as though God did there shewe hymselfe by them.

Q. This is not then to be taken as though all keruyng or paintyng of Images, were utterly prohibited, but alonely to make Images, either to seeke or to honour God in them, or to abuse them vnto any kynde of supersticion or Idolatrie.

C. It is euen so.

Q. For what purpose was this commaundement giuen?

C. That as in the first commaundemente, **GOD** sheweth hymself to bee hym alone, whom we ought to worshippe and honour, euen so now he sheweth the right kinde of worship to withdraue vs from al superstitious and carnall imaginations.

Q. Go forth.

C. He ioigneth vnto it a threatnyng, that he is the eternalle, our God, ielous, visiting the iniquitie of the fathers, in their childre vpon the thirde and fowerth generation, of suche as doe hate hym.

Q. Wherefoze doeth he make mention of his might?

C. To signifie, that he is of sufficiente power,

wer, to maintaine his honour.

Q. What meaneth he by speaking of ielousie?

C. That he can not abide a companion with him: for euen as he hath of his unspeakeable goodnes, freely geuen hymselfe vnto vs euen so he will that wee become altogether his: and this is the chastitie of oure soules, that thei be dedicated vnto him and kept holy for him: as contrariwise, it is a spirituall whordome, if thei be withdrawen fro hym to any kinde of Idolatrie, or superstition.

*Touching
Spiritual
whordome*

Q. How ought this to bee taken, that he punisheth the transgressions of the fathers in their children?

C. To pearce oure hartes moze deepelye, with the terroure of his wrathe, who doeth not onely threat to punish the offendours, but also their posteritie after them.

Q. What? Is not this contrarie vnto the righteousness of God, to punish the one for the others faulte?

C. If we consider the state of man, the question is sone answered: for we are euery one of vs by nature, vnder the curse of God, so that we can not finde fault with God, when he leaueth vs in this state. And as hee threateth his fauour towards his seruantes

*How God
punisheth
the fathers
wickednes
in the
childe.*

when

When he doth blesse their posteritie, so doth he shewe his vengeaunce towards the wicked, when he suffereth their offsprynge, to continue in their cursed state.

Q. What saith he more?

C. To thende he might stirre vs also with tender loue, he saith mozeouer, that he sheweth forth his aboundaunt mercie vnto the thousande discente, of such as loue hym, and kepe his commaundementes.

Q. Doeth he meane, that the obedience of a faithfull man, shalbe sufficient to saue his posteritie, although it be wicked?

*How God
sheweth
mercy to a
thousand
generations.*

C. No: but that he will in suche sort shewe forth his goodnes toward the faithfull, that for the fauour he beareth vnto them, ye wil also be knowen vnto their children, not one ly minding to prospeere them here, in thinges of this worlde, but to sanctifie them also with the giftes of his spirit, whereby they maie become obedient to his will.

Q. But this semeth not alwaies so.

Rom. vi.

C. No: for as the Lorde doth reserue this libertie to hymself alwaies, to shewe mercie vnto the children of the wicked, so on the other parte, he hath not so bounde his grace, to the children of the faithfull, but that he
maie

The Commandementes.

maie at his pleasure reiecte whom he will: yet not withstanding, he doth in suche wise order these thinges, that all men maie easily see, that he hath not made this lounge promes for nought.

Q. Wherefore doth he rehearse here in the promes, to a thousande descentes, whereas in the threatnyng, he made mention but of three or fouer.

C. To signifie, that God is alwaies more readie to vse gentlenesse and fauour, then roughnesse or rigour, according as he saith of hymself, that he is readie to shewe mercie, and slow vnto anger. Ex. xxxiii.
Nu. xiiii.
Psal. Ciii.

Q. Let vs come to the. iij. cōmaundement. 25. Soday.
The third
C. Thou shalt not take the name of the commān-
dement.
Lorde thy God in vaine.

Q. What is the vnderstandyng therof?

C. He doth not onelie forbide to abuse and blaspheme the blessed name of God by per- Of othes.
turie, but forbiddeth aswell all vain and superfluous othes.

Q. May a mā the sweare lawfully at any time

C. Yea verely: when there is iust occasion that is to saie, to maintain the truth, when the tyme shal require, and likewise to kepe brotherlie charitie among vs,

Q. Doth

with what
reuerence
we shoulde
name God

Q. Doth he disproue no others, but such as are made to the hinderaunce of gods honoꝝ?

C. In one kinde of othe, hee teacheth vs a generall rule, that we neuer vse the name of God, but in feare and humblenes to glorifie his name. For euen as he is holyc and of mosste woꝝthie pꝛice, so it behoueth vs to take diligent hede, that we doe not in suche soꝛte name it, that either we maie seme to passe lightlie of it oure selues, oꝛ geue to oꝛther occasion to haue it in small reuerence.

Q. How shall this be?

C. If we doe neither thinke noꝛ speake of God, noꝛ of his wooꝝkes, but with all reuerence and honour.

Q. What soloweth?

C. A thzeatning, that he will not hold him innocente, that taketh his name in vaine.

Q. Seing that god pronounceth thzeatning lye in other places in a generalitie, that he will punishe al transgressours, what vehemencie is there besides in these woꝛdes?

C. He doth expꝛessly declare hereby in how greate estimation he hath the honour of his name, soꝛ so muche as he saith euidently, y he can not abide, that any man do despise it to thintent y we might reuerẽce it y more.

Q. Let

M. Let vs come to the.iiij. cōmaundemēt. 26. Sabbath
C. Remember to keepe holy the Sabbath The, 3. cō-
 daie, sixe daies shalt thou labour, and do al maunde-
 thy worke, but the. viij. daye is the reste of ment.
 the lord thy God: thou shalt do no worke
 in it, neither thou, nor thy sonne, nor thy
 daughter, neither thy seruaunt, nor thine
 handmaide, nor thine ore, nor asse, neither
 the straunger that is within thy gates: for
 in sixe dayes God made heauen and yearth
 and all that is in them, and the. viij. daye he
 rested: wherefore he hath blessed the daye
 of reste, and hath made it holy to himselfe,
M. Doeth God commaunde to labour sixe
 daies, and rest the seuenth?
C. No, not p̄scisellie: but he doeth geue
 menne leaue to trauell. iij. daies, and ma-
 keth a restrainte onely of the seuenth, in
 the whiche he forbiddeth to labour.
M. Are we then bounde by Gods cōmaun-
 dement, to refraine one daye in the weeke
 from all maner of labour?
C. This commaundement hath a certaine
 speciall consideration in it: for as touchyng
 the obseruation of bodily reste, it longeth
 to the Ceremoniall lawe, whiche was a-
 bolished at the comyng of Christ.

D. j.

M. Saieſt

Q. Saiest thou then that this commaund mente, belongeth peculiarie vnto the Iewes, and that God did geue it onelie for the tyme of the olde Testament?

C. Yea verelie, as touching the Ceremonie therof.

Q. Why then, is there any other thing contained in it, besides the Ceremonie?

The confi-
derations
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C. There be thre considerations, why this commaundement was geuen.

Q. What are thei?

C. The first is, that it might be a figure to represente our spirituall reste. The.ij. for a comelie order to be vsed in the church. And thirdlie, for the refreshyng of seruantes.

Q. What is spirituall reste?

C. That we cease to do our owne mozkies y^e the lord may bring forth his wozkies in vs.

Q. How maie we thus rest?

C. By mortifying our fleshe, and subduing the inordinate affections of our nature, to thende y^e gods spirit maie beare rule in vs.

The spiri-
tuall Sab-
bath is co-
tinuall.

Q. Are we bounde to this rest but one daie in the weeke?

C. Yes continually: so that when we haue once begunne to entre into it: we must goe on forwarde, whiles our life lasteth.

Q. Why

Q. Why, is there but one daie appointed, to represente vnto vs, a thyng that dureth our whole life?

C. It is not necessaric, that the figure doe resemble in all pointes, the thinge it is ordeined to represente: it is sufficient, if they be like in some pointes.

Q. Wherefore was the seauenth daie appointed, rather then any other?

C. The nōber of vii. doth signifie perfection *The number of seven* in the scripture: wherefore the. vii. daie was moſte mete to set out vnto vs, a thing that shoulde still continue: moreouer it putteth vs in remembraunce, that our spiritual rest is but begun in this life, neither shal it be perfect, vntill we depart this worlde.

Q. What is ment by that, which our lord *17. 36. daie* alledgeth here, sayng, that it behoueth vs to rest so much as he hath don the same,

C. When God had created all his workes in sixe daies, he appointed the. vii. to the consideration of his workes. And to the intent wee might be the more stirred thereto, he setteth forth his own example vnto vs because there is nothyng so muche to be desired, as to become like vnto hym.

Q. Must we then daielie mediate the woꝝ

D. ij.

kes

kes of God? D^r is it enough to haue minde of them one daye in the wæke?

We are bounde to praise god continually in his workes.
C. Our ductie is to bee exercised daylye therein: but for our weakenesse sake, there is one certain daye appointed. And this is that politike order, whereof I speake.

As touching politike order for dayes.
Q. What order th^e is to be obserued y^e day?
C. That the people come together, and geue diligente care to the wooorde of God, vse common prayers, and make profession of their faith and religion.

Q. What meanest y^e by thy saying, y^e it was partly ordeined for the ease of seruantes?

C. That thei which be vnder the power of others might be released somewhat of they^r labours the whiche thyng also serueth to the furtheraunce of the common wealthe, for somuche as euery man hath iuste cause to bee the readier wyllyngly to trauell the other sixe dayes, when they consider, that they may take they^r reste in the seuenth.

Q. Let vs now see how this commaundement belongeth vnto vs?

C. As touchyng the Ceremonie thereof, it is abolished: for we haue the accomplishedment thereof in Ch^rist.

Q. How so?

C. For

Colof. 2.

The ceremonial
Sabboth
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C. For our olde mā is now crucified by the Roma. 6.
vertue of his death: through his resurrectiō
we are raised again into a newnes of lyfe.
M. What is there then in this commaun-
dement, that concerneth vs?

C. Wee are boude to obserue the politike
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C. Honour thy father and thy mother.

M. What doest thou meane by this woꝝde
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C. That child: ſe vse hūble obediēce towar-
des their father & mother, bearyng a reue-
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aide them, & willyng to doe after they: cō-
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M. Proceede.

28. Sōdaie
The fyfte
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C. God soigned also a promes to this com-
maundement, saying: that thy dayes maie
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Q. What is the meanyng of this promes?

C. That God will indue them with a lōg
life, whiche haue their father and mother
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C. Though our life be neuer so ful of wret-
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he nourisheth them here, & p̄serueth them.

Q. Maie a man gather of the cōtrary part
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C. No, but rather it cometh to passe many
times, that our Lorde taketh them sonest
of all out of this worlde, whome he loueth
most dearly.

Q. In doing thus it semeth that he kepeth
not alwaies promes?

*Benefites
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C. What promes soeuer God maketh vs
touchyng

touchyng the benefites of this worlde, we ought to take it with this condition, so far forth as it shalbee expedient for the health of our soule: for it were a contrary order, not to haue chiefe regarde of the soule.

Q. And what is to be said of them, that be disobedient vnto their father and mother?

C. God will not onely punishe them with euerlasting paine, in the daye of iudgemēt, but he will execute his vengeaunce also vpon their bodies here in this worlde, eyther by shortning their life: either punishing them by a shamefull death, or some other wise.

Q. Doth not God speake expressely of the lande of Canaan, in this promise?

C. Yes, as touching the children of Israel: but we muste now take it in a more generall signification, so that in so muche as the whole yearth is the Lordes, we ought to acknowledge, that what Countrie so euer we doe inhabite, God hath geuen vnto vs the same for a dwelling place.

Q. Is there nothing els to be vnderstande in this commaundement?

C. Though no mention bee made in it expressely, but of the father and mother, yet wee muste vnderstande in them all Magi-

Q. Saieſt thou then that this commaundmente, belongeth peculiarie vnto the Iewes, and that God did geue it onelie for the tyme of the olde Testament?

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of this.

C. What promes soener God maketh vs touchyng

touchyng the benefites of this woꝝde, we ought to take it with this condition, so far forth as it shalbee expedient for the health of our soule: for it were a contrary order, not to haue chiefe regarde of the soule.

Q. And what is to be said of them, that be disobedient vnto their father and mother?

A. God will not onely punishe them with euerlasting paine, in the daye of iudgemēt, but he will execute his vengeaunce also vpon their bodies here in this woꝝde, eyther by shorthing their life: either punishing them by a shamefull death, or some other wise.

Q. Doth not God speake expꝛessely of the lande of Canaan, in this pꝛomes?

A. Yes, as touching the childꝛen of Israel: but we muste now take it in a moꝛe generall signification, so that in so muche as the whole yearth is the Lordes, we ought to acknowledge, that what Countrie so euer we doe inhabite, God hath geuen vnto vs the same for a dwellyng place.

Q. Is there nothing els to be vnderstande in this commaundement?

A. Though no mention bee made in it expꝛessely, but of the father and mother, yet wee muste vnderstande in them all

strates, & superiours, for so muche as there is one maner of consideration of them all.

Q. What is that?

A. Because God hath geuen vnto theim preheminence: for there is none authoritie of Parentes, of Princes, or Magistrats, neyther any other office, or title of preeminence, but suche as God hath ordained.

am. 13.

Son-

ye.

Q. Rehearse the sixt commaundement.

A. Thou shalt not kill.

Q. Is there nothyng forbidden here, but open murther?

A. Yes verely: for considerynge that it is God, who geueth this in comaundement, he doeth not onely geue vs a Lawe, to restrain our outwarde deedes, but principallye to brydle the affections of our minde.

Q. Thy meanynge is then, that there is a certaine kinde of murther, lying priuely in the hart, the which is forbidden here of God.

A. It is eu' so: for hatred or raucour, and all desire to doe hurte vnto our neighbour is murther before God.

Q. Is it enough then, if wee beare no hatred nor malice towarde any man?

A. No, for in that that God condemned hated, it is to bee vnderstande also, that he requireth

requireth of vs to loue all men vnfeinedlye
procuring their wealthe.

Q. What is the. viij. commaundement?

C. Thou shalt not committe adulterie.

The 7. c.
maunde-
ment.

Q. What is the effect of this comaundemēt:

C. Al whoz edome is declared to bee accur-
sed of God, and therefore it behoueth vs to
refraine from it, except we will prouoke
his wꝛath against vs.

All whos
dome is
accursed.

Q. Is there none other thing required in
this commaundement?

C. Wee must alwaye haue regarde to the
lawmaker, who considereth not onely the
outwarde wooꝛke, but rather the affection
of the harte.

The minde
of the law
maker is
to be cōsi-
dered.

Q. What is here moꝛe required?

C. Foꝛ so much as our bodies and soules,
are the temples of the holy spirite, that we
keepe them in all purenesse: and therefore
we must not onely bee chaste, as touchyng
the carnall acte, but also in harte, woꝛdes,
and behauiour, so that there muste bee no
parte in vs defiled oꝛ vnchaste.

1. Cor. 3.
2. Cor. 6.

Q. Go on to the. iij. commaundement?

C. Thou shalt not steale.

30 Sōdaie
The 8. cō-
maunde-
ment.

Q. Doeth this commaundement forbid on-
ly suche robberies, as be punished by com-
mon

mon lawes, either doth it teach any further.

C. This commaundement reacheth vnto all vnlawfull and deceivable occupacions, wherby we plucke vnto vs any part of our neighbours substaunce, whether it bee by violence, by fraude, or by any other meanes that God hath not allowed by his woorde.

Of inward theste. **Q.** Is it enough if a man refraine from the dede doyng, eyther is it forbydden also to desire any suche thyng?

C. We must alwaies haue a cōsideration, that God was the maker of this law, who for so muche as he is a spirit, hath not onely regarde to robberies, that be committed in dede but he considereth, as well oure secrete enterprises, our deuises and purposes, and the desires of our mindes, to come by riches through our neighbours losse.

The ninth commaundement. **Q.** What belongeth it vs then to doe?

C. We are bound to doe our endeuor, that euery man may haue his due and right.

Q. What is the .ix. commaundement?

C. Thou shalt not beare false witnesse against thy neighbour?

Q. Doeth God forbid in this commaundemente, open periurie before a Judge onely? Either are we charged to make no lye,

to

to the disprouite of our neyghbour?

C. Under one kinde, he geueth a generall doctrine: meanyng that wee maye not speake any thyng, to the reproche of oure neyghbour falsly, and that we maye in no wise backebite hym, or make lies of hym, whereby he mighte sustayne losse in his goodes, or be hindred in his good name.

Q. Wherefoze doeth he speake expressly of open perjuries?

C. To the intent that we might the more earnestlie deteste this vice of backebitynge and lyng, signifying vnto vs withal, that whosoever doeth accustome hymselfe, to speake slaunderously of his neyghbour, or to make any lye to his hinderaunce priuely, he will not be ashamed shortly after, to sweare hymselfe openly.

Q. Bee slaunderous and lyng woordes forbidden here alone? Either bee wee also restrained from all euil thinking?

C. As wel the one as the other, by the reason, whiche we haue already alledged: for that which is euil in the doig before me, is as euil to be willed or thought before God.

Q. Declare this in fewe woordes.

C. We are taught by this commandment, not

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touching
other.

After eu
stomable
slaunde-
ring and
lying, she
followeth
shortly op
perjuries.

That
whiche
euill to be
doen be-
fore men,
is euill to
be thought
before god

The Commaundementes.

not to iudge euill, or to speake any wordes
that, sounde to the reproche of others, but
rather to haue a good opiniõ of our neigh-
bours, and to maintaine their good fame,
so farre forth as the truthe will beare vs.

1. Södaie

The tenth

commaund

ment.

D. Let vs come now to y last cõmaundmēt.

C. Thou shalte not couet thy neyghbours
house: neither shalte thou couet thy neygh-
bours wife, no2 his man seruaunte, no2
his maide, no2 his Dre, no2 his Assc, ney-
ther any thyng that is thy neyghbours.

D. Being the whole Lawe is spiritual (as
thou haste saied) and so2 so muche as euery
one of the other cõmaundements were or
deined, aswell to co2rect the rebellious af-
fections of the harte, as to gouerne the out-
ward doinges, it appereth this cõmaunde-
ment is superfluous.

C. In the other commaundementes, God
woulde suppressse oure will and affections,
but here in this he vtterly inhibiteth all ill
thoughtes, light motions, sodaine affecti-
ons, yea, though wee neuer fullie purpose
thē, neither consent willingly to do theim.

D. Saieest thou then, that the least motion
or temptatiõ, that can enter into y thought
of a faithful man, is sinne, though he strue
against

against it, and will not by any meanes consent vnto it?

C. It is certaine, that all euell thoughtes and motions, dooe procede out of our coz: *Every corrupte nature:* whereof I conclude, that the lustes whiche dooe kindle or stirre by mannes harte, to doe amisse, though he neuer consent to doe the thinge, be neuerthelesse directly against his commaundement. *a sinne*

Q. This is then briesly thy saying, that as euill lustes wherunto men consent, & subiecte theim selues, are reproued as sine in the former commaundementes: euen so by this commaundement, God requireth of vs suche perfectiō, y there maye not so muche as one il motiō once entre into our hartes, the whiche might prouoke vs to do amisse.

C. Euen so I meane.

Q. Maye we not now make a brieif somme of the whole Lawe?

The effect of the whole law Math. 22

C. Verie esilie: for the whole Law is comprehended in these twoo pointes, the one is, That we loue God with all oure harte, with all our soule, and with all our whole minde: The other is, That wee loue oure neighbour as our selfe.

Q. What is included in the loue of God?

C. To

C. To loue hym as our God: that we acknowledge and take hym for our souerain Lord, Maister Saviour, and Father: so that hereby our duetie is to loue hym, to feare hym, to honour him, to put our whole trust in hym, and to obeye hym.

To loue
God with
all our
powers.

Q. What doest thou meane by these wordes: with al our harte, all our soule, and our whole minde?

C. It is that wee loue GOD with suche a zeale and feruent affection, that there may be in vs no desire, no will, no thought no indouour contrarie vnto his loue.

the 36 day.

Q. What is the meaning of the second point?

C. As we be naturally inclined to loue our selues, and as this affection doeth passe all the reste, euen so oure loue towarde our neighbours, ought in such sort to beare rule in our hartes, that it shoulde guide vs altogether, and shoulde be a line and rule thereby to order all our thoughtes and deedes.

Q. And whom meanest thou, when thou saiest, our neighbours?

C. I do not only signifie our kinred, frendes and such other as be of our familiar acquaintance: but such also as be straungers vnto vs, and moze then that, our very enemies.

Q. What

Q. So we are we bound to them?

C. There is a bowde, wherby God hath tied all men together, whiche is holy, and can not be broken by any mannes malice.

Q. Then thou wilt saie, if any mā hate vs, that cometh of hymself: and yet by the very order, whiche God hymself hath appointed he tealeth not to continue still oure neighbour and we ar bound euen so to take him.

C. So I meane.

Q. Seing the Lawe requireth suche a perfecte seruyng of God, is not euery christian mā bound to frame his life after the same?

*No man
can fulfill
the lawe.*

C. Yes truly: but we haue in vs so muche weakenesse, y there is no man, which fully doeth perforce, al that the lawe requireth

Q. Why? Doeth God therfore require of vs suche an exquisitiue perfection, as we be not able to reache vnto?

C. God requireth nothyng of vs, but that, which we are bounde to do. But if we geue diligence, to frame our liues to this rule, sette forth in the lawe, ther shall we be farre from attaynyng vnto the perfection thereof, yet the Lorde will not laie to oure charge, our defaulte.

Q. Speakest thou generally of all men, or

of the faithfull onely?

C. No man is able to begin to do the least point that the law requireth, vntill he be regenerate through the spirit of God. Moreover, if it were possible to finde out any man who were able to performe some part of it, which the law demaundeth, it should not be enough, to discharge him before God: for the lord pronounceth, that whosoever doth not throughlye accomplishe euery point contained in the law, is accursed.

Deut. 35.
Gal. 3.

33. Son-
dine.

To what
use the
Law ser-
ueth tou-
ching the
unfaith-
full.

1. Cor. 3.

To what
use the
law ser-
ueth, as
touchinge
the faith-
full.

A. Hereof we must nedes gather, that the law hath two distinct offices, accordyng as there be two sortes of men.

C. What else? For as touching them that beleue not, it serueth to none other purpose but to reprove them, and to take from the all maner occasiō, to excuse them selues before God: and this is that, whiche saint Paule speaketh, naming it the instrument of death and damnation. But as touching the faithfull, it serueth to an other vse.

A. To what?

C. First, the law maketh it knowen vnto them, that they can not be iustified by their workes: and so by humblyng them, it doeth stirre the to serche their saluatiō in Christ.

Secondly

Secondly, wheras it requireth moze then
is possible, for any man to doe, it warneth
the to praiſe vnto God, that he would geue
them ſtrength and alſo doth put them daily
in remembrance of their faultes, to beate
down their pride, Whirle, it ſeruethe them
in the ſteede of a bridle, to holde them faſte
in the feare of God.

Q. Then albeit, for the time of this tranſi-
torie life, we neuer accompliſhe the lawe,
yet it is not to be thought a vaine thing, that
it requireth of vs ſuch a perfection: for ther-
by it ſetteth vp a marke vnto vs, to thende
that we euery one, according to the grace
wherewith god hath indued vs, might conti-
nually with ſo muche moze ſeruent affecti-
on, walke towards it and studie daily moze
and moze to come vnto it.

C. So it is meante.

Q. Haue we not a perfect rule of all righte-
ouſneſſe, ſet out in the lawe?

C. Yea, ſo perfect, that God demaundeth
none other thyng of vs, then to followe it
and contrariwiſe, God diſalloweth and reſu-
ſeth whatſoeuer man taketh in hand to doe
beſides: for obedience is the only Sacrifice,
which he requireth.

Obedience
to the law
of God
is the
only ſer-
vice, and
the ſacrifice
which he
requireth
of vs.

Q. To what purpose then dooeth all those motions, declarations, exhortations, and commaundementes serue, whiche the prophetes make and the Apostles?

Sam. 25

Eccl. 7.

A. Thei are nothyng els, but the explications of the lawe, whiche leade vs to the obedience of the Lawe, rather then drawe vs from it.

Q. Yet it semeth that the lawe doth not set out euery mans particulare vocation.

A. Whereas the Lawe of God prescribeth that we ought to render vnto euery man, that whiche is his due, we maie right well gather thereof, what euery mannes duty is, in his state and callinge: further (as we haue already saied) the residue of the Scripture maketh a more particulare and plaine declaration of the same: for the selfe same thynges, whiche GOD hath in fewe wordes comprehended, in these tables of his commaundementes, in other partes of the Scripture, he dooeth intreate here and there more at large.

Soday.

Q. Seyng we haue now spoken sufficiently, of the right seruing of GOD (that is to saie, of obedience of his will) whiche is the seconde parte of the honour due vnto hym,

let

let vs treate now also of the thirde point. The
C. We haue said here before, that the thirde point
manner of honour, whiche he demaundeth of ching the
vs, is to call vpon hym, and to seke for helpe true hono
at his hande in all our nedes. ring of

Q. Doe it thou meane, that we must call v
pon hym alones? GOD, is
him in ou

C. Yea: for he chalengeeth this, as a peculi
are honour due vnto his diuine maiestie. needs.

Q. Since it is so, after what sorte is it law
full for vs to require succour at Menns
hande?

C. There is a greafe difference bettwene
those two thynges: for wee call vpon the
name of GOD, to protest, that we loke for
no helpe but at his hand; haung our whole
affiaunce in hym, and in none els: yet in
the meane tyme, wee seke the helpe of
menne, so farre forth as GOD geueth vs
leau, and as he hath lent them meanes to
succour vs.

Q. Then to demaunde succour of men, is
nothing at all contrary to this, that we are
bounde to make our praiser onely vnto GOD
for helpe, for so muche as wee put not our
truste in theim, neither seeke their succour
but so farre forth, as GOD hath ordained

C. y.

them

them ministers, and bestowers of his good-
des, to our necessitie and comfort.

C. We saie well: and in verie deede, whatso-
euer benefite we receiue at any mannes
hande, we are bound so to take it, as if God
hymself did deliuer it vnto vs: for the truth
is that it is he, who sendeth vs al those thin-
ges by their handes.

Q. Is it not then our duetie, to geue than-
kes vnto men for their benefites, seying the
Lawe of nature so teacheth?

C. Yea, and it were for no more, but for
that it hath pleased GOD to call them to
such honour, as to be the dealers and distri-
buters of his benefites: for GOD in so doo-
yng, dooeth bynde vs vnto them, and will
that we take the same thankfullie at their
handes.

Q. It appeareth by this, that we may not
call vppon Angelles or Saindes departed,
for helpe.

C. It is certain: for touching Saindes de-
parted, God hath not appointed vnto them
any suche office, as to helpe vs. And as con-
cernyng his Angels, althoough he doeth vse
them as ministers to serue for our health,
yet it is not his will, that we should call v-
pon

Neither
angels nor
saindes
departed,
as to be
called vpon
for any
helpe.

Of praier
pon them for helpe, either haue our refuge
vnto them in tyme of nede.

Q. Then whatsoeuer is not agreable to
the order, whiche God hath set forth vnto
vs is repugnaunt vnto his will.

C. I meane no lesse: for if so be we be not
content with that order, which **GOD** hath
by his woorde set forth vnto vs, it is a most
certain token of infidelitie. Moreover, if in
steede of sekyng vppon God alone, for helpe
in all our needs, we shall haue recourse vnto
to Angelles, or any other creatures, put-
tyng any part of our confidence in them,
we committe therein damnable Idolatrie,
by attributynge vnto them that thinge,
which ought to be peculiarly reserued vnto
God.

Q. Lette vs come now to the right maner
of praier vnto **GOD**. Is it enough to praie
with the tongue, either is a seruent minde
and earnestte affection of the harte also re-
quired?

C. The tongue is not alwaie necessarie in
praying: but the vnderstandyng and ear-
nestte affection, are alwaies necessarily re-
quired.

Q. How proue you that?

C. iij.

C. For

*An en-
doken of
fidelitie.*

*35. So dai-
Of praier*

*prae
an heretic
affection*

25 **C.** For so muche as God is a spirite, he requi-
reth alwayes the harte: and as at al-
ther times, so specially in tyme of prayer,
when we shewe our selues in his presence,
and enter into communication wyth him:
and therupon he maketh a restraint of his
promes, saying, that he will be a hande to
heare onely all them, whiche call vpon hym
in truthe: contrariwise he pronounceth al
them accursed, whiche praye hypocritically
or without an earnest affection.

They are
cursed of
God, that
praye with
an hartie
affection.

Q. Then all such prayers, as be made onely
with the mouthe, bee vnprofitable, and
to no vse.

C. They be not onely vnprofitable, but pro-
voke God to displeasure.

Q. What maner of affection is required
to make the prayer acceptable?

C. We must first of all haue suche a feeling
of our pouertie and wretchednesse, that we
maie perceiue an earnest veratio and grief
of mynde, through the lothsomnesse of sin,
we must also haue a seruente desire, to ob-
taine grace at Gods hande, whiche desire
muste kyndle our hartes, and ingender in
vs a seruente prayer.

we pray
for things
when we
feele nothe
necessitie
thereof, n
with vn-
profitable
and also of
that god

Q. Doe these thinges procede of our na-
ture?

sure? Either are they geuen vnto vs by the
speciall goodnesse of God?

C. God muste worke herein: for we are of Roma.
our selues dulle, and without all luste to Gala. 4.
prayer: but the spirite of God doeth stirre
vp in our hartes suche sighes, as no tongue
is able to expresse; and indueth our mindes
with suche a zeale and seruent affection, as
God requireth in prayer.

Q. Doeth this doctrine teache vs, that we
ought not to dispose, and stirre vp oure sel-
ues to prayer?

C. Nothing lesse: but rather contrariwise, *Gods. It
is our
onlye
scholl
for to
vs to pr*
so ofte as we doe feele our selues colde, and
not disposed to prayer, wee ought to make
our supplication vnto the Lorde, that it
would please hym to inflame vs with his
spirite, whereby we may be framed to pra-
yer, with suche affection of mynde, as wee
ought to do.

Q. As touching the vse of the tongue, thou
doest not compute it vtterly vnprofitable, in
makynge of prayers.

C. No: for the wordes which the tongue
vttereth, doe many tymes helpe, stirre vp,
and confirme the mynde, so that it is not so
easilye drawn from God. Moreouer, for so

C. iij. much

muche as the tongue is created of God for
his glozpe, aboue all the other members of
the body, it is reaso, that the tongue be em-
ployed by all meanes to that vse: finally,
the verie feruent affection of the hart, doth
many tymes thzough a bedement motion,
enforce the tong to speake, though a manne
did not purpose so to doe.

pray in **D.** Since it is as thou saiest, to what pur-
strange pose is it to pray, in a language that a man
age, " doeth not vnderstande?

mocking **C.** It is a verie mockyng of God, and a su-
God. perstitious hypocrisie.

Soday. **D.** When we make our prayers vnto god,
dost wee at all aduentures, without sure
knowledge, whether we shall obtaine any
profit or not? Either ought wee to be surely
perswaded, that our prayers will be heard?

or. xiiii **C.** We must haue this euermore, as a sure
uier grounde in all our prayers, that thei shalbe
pro- accepted of God, and that we shall obtaine
de of a our request, so farre soe the as it shalbe ex-
re confi- pedient and necessarie, soe vs: where vppon
de pro- saint Paule saietb, that the right innocati-
se. on and prayng vnto God, proceedeth of faith
an. x. For if we haue not a sure trust in the mer-
of neuer cie of God, it is impossible to make our
with prayer
ther
and bea-
thai

prayer vnto hym a right.

Q. What saiest thou then of them, whiche be in doubt, whether God will heare them or not?

C. Their prayers are utterly boide, seynge God hath made no promes to any such praiers: for he saith, whatsoeuer we shal aske, if we beleue, he will graunt it vnto vs.

Q. It remaineth to know: by what meanes, and in whose name, we maie come by this sure confidence, to presente our selues before God, considering that we are vile sinners, and farre vnwoorthie so to doe.

C. Firste of all, we haue promises of God, wherupon we must staie our mindes, without hauyng any regarde of our owne worthinesse. Secondlie (if we be the children of God) he dooeth encourage vs, and puthe vs forthwarde with his holie spirite, to come to hym familiarelie, as to our father: and that we should not be afrayed to come before his glorious maiestie (although wee be but as poore wormes of the yearth, and most wretched sinners) he hath geuen vnto vs our lord Iesus to be our mediatur, to the intent that we, by the meanes of his merits, hauing recourse vnto God, might haue an

C. b. assured

prayer
taimeth
thing.
Math. x.

Marke. x.
Thre the
ges make
vs bold

aske of
God.

Psalm. li.

xi. cxlv.

Esa. 3. 9.

Iere. xxi.

Ioel ii.

Math. vi.

First his
promesse

Secondly
his spirite

Rom. vi.

The me-
diator

Christ
our Iesus
i. Timo.
Hebre.

assured trust to finde grace.

Q. Dost thou meane it thus, y we maye not call vpon God by prayer, vnlesse it bee in the name of our sauour Christ?

A. Yea: for we haue an expresse coman-
dement so to doe: and in so doyng we haue
a sure promesse, that through his interces-
sion, all our requestes shall bee graunted
vnto vs.

Q. It is not then a folishe presumption, to
presente our selues boldly befoze GOD,
since wee haue Christe for our aduocate,
and sett hym befoze vs, to the ende that
GOD maie for his sake, accepte bothe vs
and our prayers.

A. No verely: for we make our prayers, as
it were, by his owne month, for so muche
as he hymself openeth the waie for vs, and
maketh our praier to bee heard, yea, and
intreateth also continually for vs.

Q. Let vs treate now of the substance of
our praier. Is it lawfull for vs to praye, for
all thinges that we fantasie, either is there
a certaine rule to praye?

A. If wee should followe our owne fanta-
sie, in makynge our prayers, they should bee
verie euill framed. For wee are so blinde,
that

that we are not able to iudge, what is mete
to be prayed for: moreover, all our desires
are so inordinate, that it is expedient for vs
to bridle them.

rehe
and he
by spirit
relect
Math. 6.

Q. What is then to be done?

A. We must learne of God, what is mete
to be prayed for, for he alone knoweth
what is necessarie for vs, and that he lea-
deth vs, as it were by the hande, so that we
our owne selues doe nothing but followe.

Q. What instruction hath he geuen vs for
prayer?

A. He hath taughte vs sufficiently, howe,
and wherefore to praye, throughout the
wholo scripture, but to the intent to bring
vs to one certaine and sure marke, he hath
sette forth vnto vs one maner of prayer,
wherein he hath briefly comprehended all
suche pointes, as he mete and lawfull for
vs to demaunde.

Q. Rehearse that forme of prayer.

A. It is the verie same that our Lorde Je-
sus, taught his disciples to praye. For when
they asked of hym howe they should praye,
he answered, that they should saye on this
wise.

Math. 6.
Luke, 11.
The full
ful prayer

Our father whiche art in heauen, hallo-

wed

Woe bee thy name: Thy kyngdome come:
 Thy will be doen euen in earth, as it is in
 heauen: Geue vs this daye our daily bread:
 And so geue vs our * debtes, euen as wee
 so geue our debtors: And leade vs not into
 temptation: But deliuer vs from euil. For
 thine is thy kyngdome, and the power, and
 the glorie for euer. So be it.

Q. For the more easie vnderstanding here-
 of, tell me howe many partes be contained
 herein.

A. Sixe: wherof the .iij. first do concerne the
 glorie of God, without anye consideration
 of our selues: the other .iij. touch vs proper-
 ly, and concerne our wealth and profite.

Q. Why then, oughte wee to desire any
 thyng of God, that byngeth no maner of
 commobitie vnto our selues?

A. This is true, that **God** of his infinite
 goodnes, doeth dispose & order all thynges
 in such sorte, that nothyng can turne to the
 glorie of his name, whiche is not also pro-
 fitable vnto vs: so that when his name is
 sanctified and honoured, hee maketh it re-
 bounde to our sanctification: and when his
 kyngdome cometh, we are after a sort par-
 takers therof: yet notwithstandinge our
 duetie

duetie is at suche time, as wee aske these
things, to haue onely regard to his honoꝝ
without any consideration to our selues, oz
to our owne commoditie and profite.

Q. By thy saying then, though these three
first petitions are greatly profitable to vs,
yet maye we not make them for any other
purpose, but onely to desire to haue **GOD**
honoured.

C. It is euē so: and likewise, albeit the
last requestes be ordeined, to praye for
things expedient and necessary for vs, yet euē
in them also, we ought most earnestlye to
seke Gods honour, so that it muste bee the
chief ende and marke, whereunto all oure
wishynges and desires be directed.

Q. Let vs come now to the oppositiō of it:
and before that wee proceade any further,
wherefoze is God named here, **Our father**,
rather then by some other name?

C. Since in tyme of prayer specially, wee
ought to haue a stedfast assurance of gods
fauour in our consciences, it pleaseth God
to be called of vs by a name, whiche soundeth
nothyng but all sweetenesse, bountie
and mercifulnesse, thereby to dꝛiue awaye
all doubtfullnesse, and feare, & to make vs
conceiue

In what
sence we
call God
father.

conceined a bolde courage, to come famili-
arly into his presence.

Q. Maie we then come boldly and famili-
arly vnto God, euen as a child maie come
vnto his father?

A. Yea, and with a greates deale more as-
sured confidence, to obtaine whatsoeuer wee
shall desire: for if we beynge will, canne not
chuse but geue vnto our childzen bread and
meate, when they aske it, how muche lesse
can our heauenlye father refuse, to geue vs
suche thinges as wee haue neede of, since he
is not onely good, but the verie soueraine
goodnesse it selfe.

Q. Maie we not proue sufficiently by this
(that God is named Our father) the same
thyng whiche was affirmed, touchynge
Christe, that our praier ought to be groun-
ded vppon sure trust in his merites, and in-
tercession?

A. Yes certainly: for God doeth acknow-
ledge vs none other wise to bee his children,
but only in so much as we be the members
of his sonne Christe.

Q. Wherefore doest thou not rather call
God, thy Father, then oure Father, as it
were in common?

A. Euery

C. Euery faithfull manne make right well ^{whis are} call **GOD** his father particularly: but in ^{hym our} this forme of praier our Sauour **Christe** ^{father.} dooeth teache vs to praie in common, that we might remember therby the duetie and charitie whiche we owe to our neighbours in our praiers, and to monish vs, not to care onely for our selues.

Q. What meaneth this clause: which art in heauen?

C. It is as muche to saie, as to name hym high, mightie, and incomprehensible.

Q. To what purpose serueth that?

C. That when we call vpon hym by prayer, we might learne to lifte by our myndes, and so withdraue oure imagination from thinkyng anye thyng of hym, wordlye or yearthlie, and that wee shoulde not measure hym by our fleshely iudgement, and so make hym subiecte to our will or appetite, but rather that we might with al humblenesse of minde, honour his excellent maiestie, and also that we might haue occasion to put so muche the moze our trust assuredlie in hym, considering that he is Lorde and maister of all.

Q. Make an exposition of the first petition.

C. The

C. The name of God is his honour and re-
nourie, wherby he is sanctified and praised
emonge menne: therfore we desire that his
glozie may be aduanced aboue all thinges,
and euery where.

Q. Doeſt thou meane that his glozy, may
either increase oz diminishe?

C. No verelie, in it ſelf: but the meanynge
hereof is, that it maye bee knowen as it
ought to be, and that all the worke whiche
GOD doeth, maie appeare vnto menne to
be glorious, euen as thei be in verie deede,
ſo that he might by all meanes bee magni-
fied.

Q. What doeſt thou meane in the ſeconde
request, by the kyngdome of God?

C. This kyngdome conſiſteth principallie
in two poictes: that is to ſaie, firſt in that he
gouerneth his electe, thzough his holie ſpi-
rite: and again in that he deſtroiethe the wic-
ked, whiche will not become ſubiect to his
kyngdome, to the ende that it maye euident-
ly appeare, that there is no power able to
withſtande his power.

Q. What underſtandeſt thou in praiynge:
that this kyngdome maie come.

C. That it would please God from daie to
daie

date, to increase the number of his faithfull flock, that he woulde continually more and more, bestowe the giftes of his holie spirite emong them vntill the tyme come, when thei shalbe fully replenished: that hee would also cause the light of his truth more and more to shine, and that hee woulde in suche wise make his iustice to be knowen, that the deuill and his kyngdome of darkenesse, maie come to vtter confusion, and that all wickednesse maie be cleane abolished and rooted out.

Q. Is not this request perfozmed daiely?

A. It is partlie fulfilled: yet we desire that it maie be continually increased and aduanced, vnto suche tyme as it shall come to full perfection: whiche thinge shal be at the day of Iudgement, what tyme God alone shal be magnified, and all creatures shalbe abased, and subiecte vnto his maiestie, and so he shalbe all in all thinges.

Q. In what sense praiest thou: that Gods will maie be doen?

A. That all creatures maie bee subiecte to hym and obeie hym, in suche sorte: that what so euer is dooen, maie bee pleasaunte to hym,

The perfect state of christe kingdome

1. Cor. 15. 28.

The 2. quest. touching the accomplishment of Gods will

F. J.

Q. Doest

Q. Dooest thou meane then, that nothyng
maie be doen, contrary vnto his will?

A. Our request is not onely, that he woulde
brynge all thynges to passe, as he hath ap-
pointed by his vnsearcheable counsaill,
but that he woulde beate doune all rebellis
on, so that all willes maye obeye his will
onely.

Q. In so doyng, doe we not vtterly refuse
our owne willes?

A. Yes vtterlie: and we praie not onelie,
that he woulde bryng to nought, suche de-
sires as bee againste his wille, but that he
woulde also create in vs, newe mindes and
newe hartes, that our owne will beyng set
aparte, his spirite maie worke suche a will
in vs, as maie bee in all pointes agreable
vnto hym.

*How gods
will is doen
in heauen.* **Q.** Wherefore putttest thou vnto it, In
yearth as it is in heauen?

A. Because the Angelles, whiche bee his
heauenlye creatures, studie nothyng, but
to please hym, without anye motion to the
contrarie: we desire that the like maie bee
doen in the yearth, and that all menne
maie bee framed vnto a like will yng obe-
dience.

Q. Come

Q. Come now to the seconde parte: what
doest thou meane, by the daielie breade,
whiche thou askest?

A. That woorde conteineth all thynges,
wherof we haue nede in this present life,
not onely as touchyng meate, drinke and
clothes, but all maner of thinges that God
knoweth to bee expediente for vs in this
woylde, wherby we may haue the fruition
of his benefites in quietnesse.

Q. Why beggest thou of God thy daielie
nourishment, since he hath geuen a charge
vnto all men, to gette their liuing with the
labour of their handes?

A. Albeit we are commaunded to labour
for our liuyng, yet all our labour, diligence,
and prouision that we canne make, is not
hable to procure vs a liuyng, but the onely
blessyng of God vppon our handes and tra-
uell, whiche prospereth the thynges we go
about in his name. Moreover, this is to be
considered, that it is not meate or drinke,
that nourisheth vs (not withstanding we
be commaunded, to make prouision for
those thinges) but the power of God main-
teineth our life and we vse them onely as
instrumentes,

*The 4.
sicion.
What
meane
our dai
breade.*

*God m
bless
labours*

F. y.

Q. Why

Of prayer.
Q. Why callest thou it, oure bꝛeade, since we desire that it maie be geuen vs?

C. That cometh of the only bountifullnes of God, whose pleasure it was to name it ours, albeit it is nothing at al due vnto vs: & again, by this woꝛd we ar put in remembꝛance not to desire an other mans bꝛeade, but y^e only whiche we shall come by, by honest and lawfull meanes, agreable to gods oꝛdinaũce.

Q. Why saiest thou, this daie, and daieley?

cut. 8.

herfore

call it

h bꝛeade.

C. These two woꝛdes doe teache vs to be contented, and not to wishe moze then is sufficiente foꝛ our necessitie.

Q. Seeꝑng this is the common pꝛaier, belonging indifferentlie vnto all men, how is it that the riche (who haue pꝛouided about daunce of gods foꝛ a long tyme) maie make this petition foꝛ one daie?

C. All menne bothe riche and pooꝛe muste vnderstande, that what goods soeuer thei haue, thei can nothing pꝛofite them, but so farre foꝛthe as it pleaseth GOD to geue them the vse therof, so that when we haue plentie, yet wee haue nothyng, vnlesse hee of his goodnesse, geue vs also the fruite and vse of the same.

S. 6. daie Q. What is contained in the fift request?

C. That

C. That it woulde please God, to forgiue The
vs our debtes.

Q. Is there any man liuyng so iuste, that
nedeth not to make this request?

C. No surelie: for our Lorde Iesus prescri-
bed this forme of praier to his Apostles, for
the behofe of his whole Church: So then
whosoever woulde exempte hymself from
this, refuseth to bee of the compaignie of
Christes flocke: and in verie deede the scrip-
ture doth plainlie testifie, that the moſte
perfect man that is, if he would alledge one
point, to iustifie hymself therby before god,
should be found faultie in a thousande: It is
meete therfore, that euerie man haue a re-
course continuallie vnto Gods mercie.

Q. After what sort thinkest thou, that our
sinnes be pardoned vs?

C. Euen as the verie wordes of Christ doe

sounde: for as much as our sinnes be as deb-
tes, wherby we ar holden fast bound vnder
the daunger of euerlastyng dampnation,
wee make supplication vnto God, that hee
would of his mere goodnesse pardone them.

Q. Thou meanest then, that wee obtaine
forgeuenesse of our sins, by the free mercie
of God onely.

F.ij.

C. Pra:

C. Yea: for we can by no meanes make a mende, for the least faulte that wee haue committed, if God did not vse his bountifull liberalitie towarde vs, by forgeuyng them freele every one.

Q. What profite cometh to vs by that, that we are pardoned of our sinnes?

*the fruite
remissio
sinnes.*

C. By this meanes, wee are as acceptable vnto God, as if wee were iuste and innocent, and also oure consciences bee surelie perswaded of his fatherlie loue towarde vs, whereby we attaine to euerlastyng life and felicitie.

Q. When thou makest thy prayer, that he woulde pardon vs our debtes, euen as wee pardon our debtors, dost thou meane hereby, that we deserue to haue our sinnes forgiven in that, that we forgeue other men their faultes?

*sinnes
pardo-
fresh.*

C. No verelie: for by that meanes wee shoulde not haue pardon of our synnes freely, neither shoulde the remission of them bee sufficientlie grounded vpon the satisfaction, whiche was made in the death of Christe, as it ought to bee: but in that that we forget the wronges doen vnto vs, wee followe his example in gentlenesse and meekenesse

kenesse: and nowe to declare that wee are his childezen, hee hath geuen vs thys as a badge to be knowen by, and to certifie our selues that wee are so. On the other parte also he dooeth vs to witte, that wee maie looke for nothyng of hym, but extremitie and rigour, if we bee not readie to pardone and to shewe fauoure vnto theim, whiche be in fault towarde vs.

Q. Thou meanest then, that God here refuse to take theim for his childezen, whiche can not forget wronges committed against theim: and that thei should not think theimselfes to be partakers of the heauenly forgiveness.

C. Yea verely: and also to the ende that all men might haue knowledge that the selfe same measure whiche thei meate vnto oth-
er, shalbe paid vnto them again.

Q. What is the next petition?

C. Leade vs not into temptation, but deliuer vs from euill.

Q. Makest thou but one request of this?

C. No: for the seconde part doeth expound the firste.

Q. What is the substance of this petition? Rom. 8.

C. We desire that God do not suffer vs to fall. Gala. 5.

Cor. 10. fall to wickednesse, neither permitte vs to
be overcome of the devill, nor to bee leade
with the noughtie lustes of our flesh, which
continually warre against vs: but that hee
would geue unto vs power to withstande
theim, holding vs by with his hande, and
kepyng vs alwaies in his safegarde, to bee
our protectour and guide.

Q. By what meanes is this broughte to
passe?

C. What tyme God doeth guide vs by his
holie spirite, thereby causyng vs to loue good-
nesse, and to hate euill, to seeke after right-
ousnesse, and to flee from sinne: for by his
holie spirite we overcome the devill sinne
and the flesh.

Q. Hath every man nede thus to be guidede:

Peter. 5. C. Yea every man: for the devill watcheth
continually for vs, even as a roaring Lion,
ready to deuour vs: & we on the other parte
be so feble and fraile, that he would out of
hande overcome vs, if God did not bothe
strengthen vs, and giue vs the victorie.

Q. What signifieth this word temptation?

C. The wilie guiles and subtil assaultes of
the devill, wherewith he assaulteth vs: for
asmuche as we are naturally apt to bee de-
ceiued

reined, yea, readie to deceiue oure selues,
and oure will is wholly bente to doe euill, &
no whitte to doe good.

Q. But wherefore requirest thou of God,
that he doe not leade vs into temptation,
since that is an office belongyng peculiarly
to the deuill?

C. God of his infinite mercy doth preserue
his faithfull, not suffring the deuill to lead
them out of the waie, neither permittynge
that sinne haue the vpper hande of them: so
like wise he doeth not only geue vp, cast of,
and withdralwe his grace from suche as he
will punishe, but also he deliuereth them
to the deuill, committynge theim vnto his
tyranny: he striketh them with blindnes
& geueth theim vp into reprobate mindes,
that they become vtterly slaues vnto sinne
and subiecte to all temptations.

Q. What meaneth the clause, whiche fol-
loweth: For vnto thee belongeth the king-
dome, and the power, & the glorie for euer.

C. It putteth vs again in remembzaunce
that our prayers bee grounded vpon God,
and vpon his mightye power and good-
nesse, and not in any thyng that is in vs,
since we of our selues bee vnwoztbie ones

Of Prayer.

to open our mouthes to call vpon hym: againe we are taughte hereby to conclude al our prayers, in the praisinge of his power and goodnesse.

4. Soday *Q.* Is it not lawfull for vs to aske any other petition or thing, then is here rehearsed?

A. Albeit wee are not forbidden to vse o^rther wordes, and to frame theim also after an other sorte, yet there can no prayer bee acceptable vnto God, vnlesse it bee in effecte and sense framed after this, whiche is vnto vs, as it were a perfecte rule, wherby to praye as we ought to doe.

Q. It seemeth nowe conueniente tyme to come to the forther pointe, touchynge the honour due vnto God.

The. iij. *A.* Wee haue saied alreadye, that it consisteth in acknowledgynge wyth the harte, and in confellynge with the mouth, that God is the authour of all goodnesse, that thereby we maie honour hym.

*kind of be
mour due
vnto God*

Q. Hath God set forth the no rule to teach vs how we should doe this?

A. All the examples in the Scripture, of prayng and thankesgeuyng, ought to be as rules vnto vs.

Q. Is there nothing contained in the *102.*
des

Of Prayer

Des prayer, touchyng this matter:

C. Yes: for in that we praie, that his name maie be glorified, we desire also that all his woꝝkes maye be seen (accoꝝdyng as they be in daede) excellent and praise woꝝthie: in suche soꝝte that if he punish vs, we maye thereby praise the vprightnesse of his iudgement: if he pardone oure faultes, we maye thereby haue occasion to magnifie his mercie: when he perfoꝝmeth his promes, we maye acknowledge him to be the infallible truthe: bꝛieflý wee require that there be nothyng at all doen, wherewith the brightnesse of his glorie bee not shewed fooꝝthe vnto vs: and this is to geue vnto hym, the laude and praise of all goodnesse.

Q. What conclusion maie we gather of al that we haue hetherto spoken?

C. We maie wel conclude of this, the say^{ing} Ihon. 17. of Chꝛist, that this is life everlastyng, to knowe the verie linyng God, and hym whom he hath sent, our sauour Chꝛiste: to knowe him, I saie, to the ende to reder due honour vnto him, that therby he maye be-^{What e} come vnto vs, not onely a loꝝde and Ma^{ster} ^{nerlastyng} ^{life is.} ^{Mark. 1.} ster, but also a father and sauour: whereby also we on the other part maye bee his ser-
uaunted.

nauntes, his children, and a people wholly
consecrated to his glorie.

Q. What is the meanes to come by a state
so excellent?

A. He hath for the same purpose left with
vs his holy worde, whiche is vnto vs, as it
were an entrie into the kingdom of heauen.

Q. Where shal we seke for this his word?

A. It is contained in the holye scripture.

Q. How must we vse this worde, to haue
this profite by it?

A. We must receiue it, being perfectly per-
suaded thereof in our conscience, as of an
vndoubted truthe, sent down from heauen,
submittinge our selues vnto it, with due o-
bedience, louinge it hartely, with a seruent
and vnfeined affection, hauynge it so prin-
ted in our hartes, that we maye followe it,
and conforme our liues wholie vnto it.

Q. Doe all these thinges lie in our power?

A. No, not one of them all: but God wor-
keth theim in our hartes in this wise, by
his holy spirite.

Q. Is it not required of our part, that we
take paine, and doe oure diligence, bothe to
heare and to reade this doctrine, whiche is
set forth vnto vs?

C. Yes

Of Prayer.

C. Yes doubtlesse: and first it is requisite, we must that euery manne priuatlie in his owne house, geue hymselfe to the studie of this woorde: but principallie euery manne is bound to haunt duely all Sermons made in the Congregation of Christ, where this woorde is expounded.

M. Thinkest thou then, that it is not enough, that euery manne dooe giue diligence to reade Gods woorde in his owne house, vnlesse they come also together to heare it preached openlye?

C. I thinke it necessarie, if God of his goodnesse dooe prouide suche meanes, that we maie heare it openlie.

M. What is the reason?

C. Because our sauiour hath set & established this order in his church, not to thende that twoo or thre onely should obserue it, but as a generall order for all men: and he hath likewise declared, that this is the onely waie to builde his church, and to preserue thesame: let vs therefore euery one bee contente, to haue recourse to this rule, and not become wiser then our Maister.

M. Is it then a thyng necessarie, to haue pastours and ministers in the churches?

Ephc. 4.

Pastours
or Mini-
sters in the
church are
necessarie.

C. Yea

Math. 10.
Luce. 10.

C. Yea verie necessarie, and at their mouthes men are bounde, to receiue the woꝛde of the loꝛde, with all humble obedience: so that whosoever doth set light of them, and regard not to heare their sayinges, thei contemne also Iesus Christe, and diuide them selues from the felowship of his flocke.

Q. Is it sufficient that we haue been ones instructed by their meanes, either els muste we heare their doctrine continuallie?

C. It is nothyng if a man begin well, but les he continue still in the same: for we must kepe vs in Christes schole, and continue still his scholars vnto the ende: & for that cause he hath ordeined ministers in the Church to teache vs continuallie in his name.

46. Sdaic.

Q. Is there none other meane besides his woꝛde, whereby God sheweth hym selfe vnto vs?

Of Sacra-
mentes.

C. God hath ioigned the Sacramentes, with the preaching of his woꝛde.

Q. What is a Sacrament?

C. A Sacramente is an outward token of Goddes fauour, whiche by a visible signe doeth represente vnto vs spirituall thynges, to shende that Gods promises might take the moze depe roote in our hartes, and
that

Of Sacramentes.

that we might so muche the moze surely
geue credit vnto them.

Q. What? Is this possible, that a visible
and a materiall signe, shoulde haue suche
vertue, to certifie our conscience?

A. No, not of it self, but God hath ordeined
it for such an ende?

Q. Since it is the proper office of gods ho-
ly spirite, to seale and printe the promises
of God in our hartes, howe canst thou attri-
bute or geue this proprietie vnto the Sa-
cramentes?

A. There is a great difference betwen the
one & the other: for Gods spirite he is alone
who in verie deede is able to touche and
moue our hartes, to illuminate our myn-
des, and to assure oure conscience in suche

*The differ-
ence be-
tween gods
spirite and
his Sacra-
mentes.*

sort, that all these ought to be accounted
his onely woorkes, so that the whole praise
and glorie hereof, ought to be geuen vnto
him onely: not withstanding, it hath pleased
our Lorde, to vse his Sacramentes as se-
cond instrumentes thereof, according as it
seemed good vnto him, without diminishing
any point of the vertue of his spirite.

Q. Thou meanest then, that the efficacie of
the Sacramentes, doeth not consist in the
visible

visible signe, but wholie in the woorkinge
of the spirite of God.

C. I meane eue so: accordyng as it is Gods
pleasure, to worke by meanes by hym or-
deined, without any derogacion thereby
to his glorious power.

Q. What moued GOD to institute suche
instrumentes or meanes?

*The Sa-
cramentes
were orde-
ned to help
our infir-
mitie.*

C. He ordeined them to helpe and comfort
our weakenesse: for if we were of a spiri-
tuall nature as the Angelles are, then we
were apte to consider, bothe God and his
manifold graces, after a spirituall maner
also: but for asmuche as wee are clogged
with yearthly bodie, it was needefull for
vs, that God did institute sensible signes,
to represente vnto vs Spirituall and hea-
uenly thinges, for otherwise we could not
comprehende them. Moreover, it is neces-
sarie for vs, that all our senses be exercised
in his holpe promises, that wee might bee
the better stablished in the same.

*47. Sodalie
The Sa-
cramentes
are neces-
sarie.*

Q. Since God hath ordeyned his Sacra-
mentes, for our necessitie, it were a point
of arrogancie and presumption, to thinke
that they might be aswell left of, as vsed.

C. He saie truth; so that whosoever doeth

willinglye forbear the vse of theim, este-
ming them as things moze then needeth, he
dishonoureth Iesus Christ, he refuseth his
grace, and doeth quenshe his holy spirite.

Q. But what assuraunce of gods grace, be
the sacramentes able to geue, seying bothe
the godlie and wicked doe receiue them?

C. Albeet the Infidelles and wicked dooe
make the grace (whiche is presented vnto
them by the Sacramentes) of none effecte,
yet it followeth not, that their office and
propertie is suche.

Q. How, and when is it, that the Sacra-
mentes haue their effecte?

C. When a man receiueth them in faith, *when the*
sekyng onely in them Christ and his grace. *sacramen-*

Q. What meanest thou by sayng, that we
maye seke nothing els but Christ in them? *tes take*

C. I signifie thereby that we maie not oc-
cupie oure mindes, in consideryng the out- *their offe*

warde signes, as though we woulde seke *How*
our saluation in them: neither maie we *christ*

imagine, that there is any peculiere vertue *ought to*
inclosed in them, but contrariwise doe take *sought to*

the signe for an aide, to leade vs straight to *his Sacra-*
Christe, and to seke in hym saluation, and *mentes*
all our felicitie.

Q. If faithe then bee required in the ministracion of them; how are thei geuen vnto vs, to strengthen vs in the faith, and to assure vs of Gods promises?

The Sacramentes
are meanes
to nourish
our faith.

A. It is not enough, that faithe be once begonne in vs for a tyme, but it must still be nourished and maintained, so that it maie growe daielely, and be increased in vs. For the nourishmente, strength, and increase therof, God hath geuen vs the Sacramentes, the which thing saint Paule declareth sayng, that the vse of theim, is to seale the promises of God in our hartes.

om. 4.

Q. But is not this a token of infidelitie, whē we do not beleue the promises of god, vntles thei be confirmed vnto vs, by some visible signe, as an aide ioigned vnto them?

Gods children
are not
allie par-
takers in this
sc.

A. It is a token of a weake faithe, and yet the faith of all the childzen of God is suche, notwithstanding thei cease not therfore to be faithfull, albeit thei haue not as yet attained vnto the perfection thereof. For so long as we liue in this world, there abideth continuallie, certaine remenauntes of vnbelief in our fleshe: and therfore we muste endeouour by al meanes, continually to prosecute and increase in faithe.

W. How

Q. How many Sacramentes bee there in the church of Christ? 48. How many

A. There be but two, whiche be common vnto all men, and which Christ hymself ordeined for the faithfull. ny Sacramentes there be.

Q. What be thei?

A. Baptisme and the holie Supper.

Q. In what pointes dooe thei agree, and wherin differ thei, the one from the other?

A. Baptisme is vnto vs an entrie into the Church: for it witnesseth vnto vs, that where as wee were before strangers from God, he dooeth now receiue vs into his familie. The Supper of the Lorde is a testimonie vnto vs, that God will nourishe and refreshe vs with foode, euen as a good master of an house, studieth to sustaine and feede, suche as be of his houtholde.

Q. To the ende that we maie vnderstande them bothe, so muche the better, let vs consider them a parte, one after an other. First what is the signification of Baptisme?

The signification of Baptisme. Rom. 6. Eph. 4.

A. It standeth in .ij. pointes; first our lorde representeth vnto vs herein, the remission of our sinnes: secondly, our regeneration.

Q. What similitude hath water with those thynges, that it maie represente them?

A. .ij.

C. First

C. First, the remission of sinnes, is a maner of washing, wherby our soules are censed from their filthinesse, even as the filthe of our bodie, is washed a waie with water.

Q. What saiest thou of regeneration?

C. Because the beginnyng of oure regeneration, standeth in the mortification of our nature, and the ende that we become newe creatures, throught the spirite of God, therefore the water is powred vpon the hedde, to signifie that wee are dedde or buried, and that in suche sort, that our risynge again into a newe life, is therewithall figured, in that, that the powring of the water, is but a thing of a verie short continuance, & not ordeined that we should be drowned therby.

Q. Thou meanest not, that the water is the washynge of our soules.

C. No, for that belongeth to the bloode of oure Saviour Christe alone, whiche was shed, that all oure filthe might be wiped a waie, and that we might bee compted pure and without spotte, even before God: the whiche thing then taketh effect in vs, what tyme oure consciences bee spinkled therewith by Gods holie spirit, but the Sacrament doeth testifie and declare it vnto vs.

Q. Meanest

Q. Meaneſt thou then, y^e the water ſtandeth in none other ſtede vnto vs, but as a figure
C. It is ſuche a figure, as hath the veritee ioyned vnto it: ſo: God kepeth his promes, and deceiueth no man: wherefoze it is certain that remiſſion of ſinnes, and newneſſe of life, is offered vnto vs in Baptiſme, and that we receiue theſame there.

Q. Is this grace receiued indifferentlie of all menne?

C. No: ſo: diuerſe thzough their wickedneſſe, cauſe it to ſtande theim in no ſtede: neuertheleſſe, the Sacramente loſeth not his proprietie, albeit that none fele the comfort therof, but onely the faithfull.

Q. What thyng is that, wherby our regeneration is wzought in vs?

C. By the death and reſurrection of our ſauiour Chriſt: ſo: his death ſtandeth in this ſtede vnto vs, that by it oure old Adam is crucified, and our ſinful nature is as it were buried, ſo that it beareth no more rule in vs. As touchyng the newneſſe of life, which is to be obediēte to Gods will, that we obtaine by his reſurrection. (me

Q. How do we obtain this grace in baptiſ-

C. Becauſe we ar there clothed with chriſt

Indued with his holie spirit, if so be that we make not our selues vnworthie of his promises, whiche he there ginen vnto vs.

Q. As touching our part: what is the right vse of Baptisme?

A. The right vse thereof standeth in faith and repentaunce: that is, in that we be sure that we haue our consciences clesed in the blode of Christ: and in that we both seele in our selues, and make it known to others by our workes, that his spirit abideth in vs, to mortifie our affections, and so to make vs readie to doe the will of God.

Q. Seyng all this is required in the righte vsing of Baptisme, how is it that little children be Baptised?

A. I did not meane, that faith and repentaunce, ought alwaies to go before the ministration of this Sacramente: for that is onely requisite in them that be of age, and discretion, so that it is sufficient, if the little children shewe for the the fruites of Baptisme, when thei are come to sufficient age to knowe it.

Q. How wilt thou proue, that there is no incommenience in this doynge?

A. For in like maner Circumcision was a Sacrament

herin the
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The Bap-
tisme of in-
fantes.

Gen. 1. 30

Gen. 4.

Sacrament of repentaunce, as **Moses** and the **Prophetes** doe witnesse, and also a **Sacramente** of faith, as **saint Paule** teacheth, **Rom.** and yet **God** did not debarre little childzen, from the receiuyng of the same.

M. No, but art thou able to proue sufficient lie, that there is as good reason, that they shoulde bee receiued to **Baptisme**, as that the other should be **Circumcised**?

C. Yea: for the same promises, whiche **God** did make in tyme past, to his people of **Israell**, are now extended vnto all coastes of the worlde.

The promises whiche were made to the Law onely, are now offered to all menne.

M. And soloweth it therfore, that we must vse also the signe?

C. Yea, if we will consider the thing effectually: for **Christe** hath not made vs partakers of that grace, whiche belonged in tyme past, to the childzen of **Israell**, to the intent he would in vs diminish or obscure it, but rather to shewe forth his goodnes more evidently, & in greater aboundaunce.

M. Doeſt thou coumpt then, that if we did deny baptisme to little childzen, the grace of **God** should be diminished, by the commyng of **Christ**?

C. Yea surelie: for wee shoulde bee by that

meanes destitute, of the expresse signe of Gods bountifull mercie towarde our children, the whiche thing thei that were vnder the Lawe, had : and in verie deede this thing serueth highlie to our comfort, and to the stablishing of the promes, whiche hath been made vnto vs from the beginnyng.

Q. Thy minde is then, that forasmuche as it pleased God in old tyme, to declare hym self to bee oure Sauour, yea, of little children, and that he thought it also good, to seale his fauorable promes in their bodies, by an outwarde Sacramente, that therefore it is verie good reason, that there be no lesse tokens of assuraunce after Christes comyng, since the selfe same promes continueth still, and is more openly vttered, as well by woordes as deede.

C. Yea : and moreouer it seemeth a thyng, woorthie of notable reprehension, if menne would doe so muche wronge vnto children, as to deny them the signe, whiche is a thing of lesse price, since the vertue and substance of Baptisme belongeth vnto them, whiche is of muche higher estimation.

Q. For what consideration, ought wee to Baptise little children?

C. In token that they are inheritous of the blessing of God, whiche is promised to the seede of the faithful, that when thei come to age, they should bee instructed, what the meanyng of Baptisme is, to profite them selues thereby.

purpose
children
Baptism

A. Let vs now speake of the Supper: and first, what is the signification thereof?

51. Sōd
Of the l
des supp

C. Our Lord did ordeine it, to put vs in assuraunce, that by the distribucion of his bodie and blood, our soules are nourished in the hope of life euerlasting.

A. Why is it that our Lord representeth vnto vs, his bodie by the breade, and his blood by the wine?

C. To signify vnto vs, that what propertie the breade hath towards our bodies, that is to fede & susteine them in this transitoꝝe life, the selfe same propertie also his bodie hath, touchyng our soules, that is, to nourishe them spirituallly. And in like maner as the wine doeth strengthen, comfort and reioyce man, euen so his blood is oure fulle ioye, comfort, and spirituall strength.

Christ
rest to
by his bod
the bread
and his
bloode by
the wine

A. Doest thou meane, that we must be in deede, partakers of the bodie and bloude of the Lord?

C. I meane so: for since the whole truste
of our and assuraunce of our saluacion, doeth con-
siste in the obedience, whiche he hath per-
formed vnto God his father (in that, that
God doeth accepte and take it, as if it were
ours) we must first possesse him, seying that
his benefites doe not belong vnto vs, vn-
till he hath first geuen hymselfe vnto vs.

Q. Why: did not Christ geue hymselfe vn-
to vs, what time he gaue himselfe to be cru-
cified, that thereby wee might be brought
into the fauour of God his father, and bee
deliuered from dampnation?

C. Yes: but that doeth not suffice, vnlesse
we doe receiue hym with all, in suche sorte
as wee maye seele in oure consciences, the
fruit and efficacie of his death and passion.

Q. Is not faith the readie meanes, to re-
ceiue Christ by?

C. No doubt: and not onely in that we be-
leue, that he died and rose again, to deliuer
vs from euerlastyng death, and to procure
vs also euerlasting life, but also by that he
dwelleth in vs, and is ioigned with vs, as
the hedde with the members, to the ende
to make vs partakers of all his graces, by
the force of this ioignyng together.

Q. Haue

Q. Have wee Christe ioigned vnto vs by
none other meanes, then by his Supper?

C. Yes: for we receiue Christ with y^e com-
munion of his benefites, by the preachyng of y^e 1. Cor.
Gospell, as S. Paule witnesseth, in that, Ephc.
that our Lord Jesus doth promise vs ther-
in, that we are bone of his bones, & fleshe of
his fleshe: and again, that he is the bread of
life, whiche come doune from heauen to Ihon.
nourishe our soules: and in an other place, Ihon.
that we are one with him, euen as he hym
selfe is one with his father, and suche lyke.

Q. What is there more to bee had in the
Sacrament? Or to what vse doeth it serue
vs besides?

C. This is the difference, that this our ioi-
gnyng together is more euidentlye and
plenteously sette foorth vnto vs: albeit
our saviour Christ, be in verie deede exhi-
bited vnto vs, bothe by Baptisme, and by
the preaching of his worde, yet that is but
in a parte, as it were, and not fullie.

Q. What is it then briefely, that we haue
by this signe of bread?

C. That the body of our lord Jesus, for so
moche as it was ones offered up for vs in
Sacrifice, to bring vs vnto gods sauour, is what do
the sign
bread
vs

now

now geuen vnto vs, to assure vs; that we
are partakers of this reconciliation.

Q. And what haue we by y^e signe of wine?

C. It assureth vs that as our lord Iesus, did
shedde his bloodde ones on the crosse, for a
full p^{ri}ce and satisfaction of all our sinnes,
euen so he now geueth it vnto our soule to
drinke, whereby we should not doubt to
receiue the fruite and benefite thereof.

Q. By these thine answers I gather, that
the Lordes Supper dooeth direct vs to the
death and Passion of our saviour Christe,
to the intente we maie be partakers of the
vertue thereof.

C. It doeth so; for euen then the only and
en everlasting Sacrifice was offered vp for
our redemption. Wherefore there remaineth
now nothing els, but that we shoulde
haue the fruites thereof.

Q. The Supper then, was it not ordeined,
to offer vp the bodye and blood of our Sa-
uiour, to God his father?

C. No: for there is none, but he alone, vnto
whom that office belongeth, for so muche
as he is the eu^elasting Sacrificer: but the
charge that he hath geuen vnto vs, is that
we doe receiue his bodye, and not offer it.

Q. Where

¶ Wherefore be ther, y. signes instituted: 53

C. Our lord did that to helpe our infirmities, signifying that he is aswell the winke, as the meate of our soule, to the ende wee might be content to seke our nourishment fully and wholly in him, and no where els. The or
nyng of
two fig
was for
our we
kenesse

¶ Doeth the seconde signe, whiche is the cuppe, belong indifferently vnto all men?

C. Yea, and that by the commaundement of our saviour Christ, contrary whereunto we maye in no wise doe.

¶ Receiue we in the supper only 2 tokens of the thynges, afoze rehearsed? Either are thei effectually in dede there giue vnto vs?

C. For somuch as our saviour Christ is the truthe it self, it is moste certaine, that the promises, which be made in his Supper, be there in dede accomplished, and that whiche is figured by the signes, is truelie performed: so thā accoꝝdyng as he there mane promes, and as the signes doe represente, there is no doubt, but he maketh vs partakers of his verie substance, to make vs also to growe into one life with hym.

¶ How maye this bee doen, seying the bodie of our saviour Christ is in heauen, and we are as pilgrimes on the earth?

*Howe
receiue
Christe
the Supper*

C. There

Of Sacramentes.

C. Merely it cometh to passe, by the wonderous and vnsearcheable woꝝkynge of his spirit, who ioigneth easely together thinges beyng farre a sonder in place.

A. Then his bodie is not presentlye included in the bread, neither his blood contained within the Cuppe.

*That is
he doeth
we will
riue the
stance
the Sa-
cramente.*
C. No, but cleane contrariwise: if we will haue the substance of the Sacrament, we muste lift by oure hartes into heauen, where our sauour Chyste is in the glozie of his father; from whence wee haue sure hope, that he wil come soꝝ our redemption: and therefore we maye not searche him, in these corruptible elementes.

A. So then thy iudgemente is, that there bee twoo thinges in the Sacramente: the substance of bread and wine, whiche wee see with the eye, touche with our hand, and taste with our mouth: and also Chyste, by whom our soules are inwardlie nourished.

*edges
our re-
cession.*
C. You saye truth: and in suche sozte that we haue therewith also a sure token, & as it were, a pledge of the risynge againe of our bodies, in so muche as they are alreadye, made partakers of the signe of lyfe.

4. 56. aie
A. How ought this sacramente to be vsed?

C. Saine

C. Saint Paule teacheth the right maner i. Cor. 13.
of the vsing therof, whiche is, y^e euery man
examine himself, befoze y^e he come vnto it.

Q. Wherin ought a mā to examine himself?

C. He must consider, whether he be a true
member of Christ?

Q. Wherby maie a man haue sure know-
ledge therof.

C. If he haue true faith and repentaunce, *The sure*
and do loue his neighbour with an vnfe- *tokens of*
ned loue, not keepyng in his harte, any ran- *a true*
cour, hatered, or debate. *Christian*

Q. But is it requisite, to haue a perfecte
faith, and perfecte loue?

C. We muste nedes haue bothe sounde,
right, and not counterfayted: but to speake
of suche a perfection, as vnto whiche no-
thyng can be added, it can not be found in
man: also this supper had ben a thinge or
deined in vaine, if none wer mete to come
to it, vnlesse he wer throughe perfect.

Q. By this sainge, our imperfection doeth
no whit hinder vs, frō commyng therunto.

C. Rather contrariwise, it should stand vs
in no steede, if we wer not vnperfect, for it is
an helpe & succour, against our infirmitie.

Q. Doe these two Sacramentes serue to
noug

none other ende, but to support and beare
up, our imperfection:

C. Yes, thei are also signes & badges of our
profession, that is to saie, by the we protest
openly, that we are the people of God, and
make open professiō of our christen religiō.

Q. What shall we then iudge of him, that
refuseth to vse them?

C. We ought not to compt hym a christen
man: for in so doing, he refuseth to confesse
himself to be a christen, & what is that els,
but as it were couertly to refuse Christe?

Q. Is it enough to receiue them both, ones
onely in our life tyme?

C. Baptisme was ordeined to be receiued
but ones: wherefoze it is not lawfull to be
Baptised againe: but it is otherwise to be
thought of the supper.

Q. What is the reason therof?

C. By Baptisme God doeth bring and re-
ceiue vs into his church: and whē he hath
ones receiued vs, he declareth also to vs by
the supper, that he will fede vs cōtinually.

Q. To whom belongeth the ministracion
of Baptisme, and of the Lodes Supper?

C. Vnto them, who haue the charge to
preache openly in the church: for the prea-
ching

thyng of Gods worde, and the ministracion
of the Sacramentes, be thynges iointlie be-
longyng, to one kinde of office.

Q. Is there not a proofoe to bee brought for
this, out of the scripture?

A. Our Lorde geueth speciall charge to his
Apostles, as well to baptise: as to preache:
and as touchyng the Supper, hee geueth
theim Iniunction to followe hys example:
nowe hee did the parte of a Minister, in that
he gaue it to others.

Q. The Pastours, who be the ministers of
the Sacramentes, ought thei to receiue in-
differently, euery persone that cometh?

A. As touchyng Baptisme, so; asmuchoe as *who ought
to be shew-
ed out from
the Supper*
there be none in our time Baptised, but lit-
tle childe, there ought to be no chose vied:
But as concernyng the Supper, the Mini-
ster must refuse to geue it to theim, that be
bitterlie vnworthe.

Q. Wherefoze?

A. Because that otherwise, the supper of
the lorde should bee defiled, and dishonored.

Q. But yet oure Lorde admitted Iudas to
the holie supper, notwithstanding his wic-
kednesse.

A. Yea: so; his wickednesse was hether to

biode: and albeit our Lozde knewe it righte wel, yet was it not notozious, and knowen vnto menne.

*Therefore
as was
admitted.* Q. What waite is to be vsed then towarde the hypocrites?

A. The minister ought not to exclude and shut them out as vnwozthie, but he muste tary vntill it shall please GOD, to make their close wickednesse knowen.

Q. What if he hymself knowe, or if he bee priuilie aduertised of any suche?

A. That is not a sufficiente cause for hym, to deny them the Supper, vnlesse he haue the thyng tried by sufficiente prooofe, and therewith the iudgemente of the Church.

Q. Is it mete to haue a politike order, touching this matter.

A. What els? If the congregation be well ordered, there must be certaine appointed to wathe, and take diligent hede, for suche open crimes as may be committed: and thei hauing auctorizty, ought in the name of the whole Church, to inhibite suche as be by no meanes meete, neither can be partakers therof, without the dishonoure of God, and the offence of the faithfull.

¶ The ende of the instruction of
children in the faith.

The matter to examine this

whether they be admitted
to the supper of the Lord.

The Minister.

In whom dost thou beleue?

The Child.

I beleue in God the Father, and in Jesus Christ his sonne, and in the holy ghost, and looke to be saued by none other meanes.

Q. The Father, the Sonne, and the holie Ghost, be thei any more then one God?

A. No, although thei be distinct in persons.

Q. What is the effect of thy faith?

A. That God the father of our lord Jesus Christe (and so by hym of vs all) is the beginning and principall cause of all thinges, the whiche he governeth in suche sort, that nothing can be doen without his ordinance and prouidence. Next, that Jesus Christe his sonne, came down into this worlde, and accomplished all thinges, whiche were necessarie for our saluation: and ascended into heauen, wher he sitteth at the right hand of the father, that is, that he hath all power in heauen and in yearth, and shall come again from thence to iudge the whole worlde. Furthermore, that the holie ghost is verie God, because he is the vertue and power of

Co., & printeth in our hartes the promises made vnto vs in Iesus Christ. And finallye that the Church is sanctified, and deliuered from their synnes, throught the mercies of God, and shall after this life rise againe to life everlasting.

Q. Must wee serue God, accoꝝdyng as he hath commaunded: or els as mennes traditions teache vs?

A. Wee must serue hym as he hath taught vs by his woꝝde and commaundementes, and not accoꝝdyng to the commaundementes of menne.

Q. Canste thou keepe Gods commaundementes of thy selfe?

A. No verelle.

Q. Who then doeth keepe and fulfill them in thee?

A. The holie ghoste.

Q. When God then geueth thee his holie ghoste, canst thou perfectly obserue them?

A. No, not so.

Q. Why? God dooeth curse and reiecte all suche as doe not in euerye pointe fulfill his commaundementes.

A. It is true.

Q. By what means then shalte thou be saved,

saues, and deliuered from the curse of Gods
C. By the death and passion of our Lozde
Jesus Christe.

Q. How so?

C. For because that by his death, he hath
restored vs to life, and reconciled vs to God
his father.

Q. To whom doest thou make thy prayers.

C. I praye to God, in the name of our lozde
Jesus Christ our aduocate and mediator,
referring al my prayers to that scope which
Christ our sauour hath lefte vs, a most suffi-
cient and absolute rule.

Q. How many Sacramentes are there in
Christes churche?

C. Two: Baptisme, and the lozdes supper.

Q. What is meante by Baptisme?

C. First, it signifieth that we haue forgive-
nesse of our synnes, by the blood of Christe.
Secondly, it setteth before our eyes our re-
generation, or new spirituall birthe.

Q. What signifieth the supper of the lozde?

C. That by the spirituall eating and drin-
kyng of the bodie and blood of oure Lozde
Jesus Christe, our soules are nourished vn-
to life euerlastyng.

Q. What doe the bzeade and wine, repre-

sent

sent

sent in the Lorde's Supper?

C. What as our bodies are nourished thereby, so our soules are sustained and nourished with the vertue of christes bodie and blood: not that they are inclosed in the bread and wine, but we must seke Christe in heauen, in the glorie of God his father.

Q. By what meanes might we attaine vnto hym there?

C. By faith, whiche Gods spirite worketh in our hartes, assuring vs of Gods promises, made to be in his holie Gospel.


¶ The ende.

¶ A prayer to be said in the morning.

O Almighty and most gracious god, we hartly thank thee for the sweet slepe and comfortable rest, whiche thou hast geuen vs this night, and so much as thou hast commaunded by thy holy worde, that no man should be idle, but all occupied in godlie and vertuous exercises every man according to his calling, we most humbly beseeche thee, that thine eyes may attende vpon vs, daily defende vs, cherish, comfort and governe vs, and all our counsailes, studies and labours, in suche wise, that wee
maie

the confession of our finnes.
maie spend and bestowe this day, according
to thy most holy will, without hurt of
our neighbours, and that we maie diligently
and warily, eschew and avoid all thinges
thou shouldst displease thee, set thee alwaies before
our eyes, live in thy feare, working y^e maie
be found acceptable before thy divine maiestie:
through Iesus christ our lord. So be it.

The confession of our finnes.

 Eternal God and most merciful father, we confesse, & acknowledge here before thy divine Maie^{tie}, that wee are miserable sinnes, conceived and borne in sinne and iniquitie, so that in us there is no goodnes. For the flesh evermore rebelleth against the spirit, whereby we continually transgresse thine holy preceptes and commaundementes, & so purchase to our selves, through thy iudgement, death and damnation. Notwithstanding, O heavenly father, forasmuch as we are displeased with our selves, for the sinnes that we have committed against thee, and do unfeignedly repent us of the same, we most humbly beseeche thee for Iesus christes sake, to shew thy mercie upon us, to forgive us all our sinnes, and to increase thine holy

V.iii.

spirit

Ios. 4.2 spirit in vs, that we acknowledge fro the
 ma. 6.2 botome of our hartes, our own vnrightous-
 4. c. 5.2 nes, may from henceforth not onely mo-
 rre. 2.2 tifie our sinfull lustes and affections, but also
 bring forth such fructes, as maybe agreeable
 to thy most blessed wil: not for the woorthi-
 nes therof, but for the merites of thy dear-
 lie beloued sonne Iesus Christ our only sa-
 uour, whom thou hast already geuen an ob-
 lation and offerynge for our sins, & for whose
 sake we ar certainly perswaded, that thou
 wilt denie vs nothing, that we shall aske in
 his name, accordyng to thy wil. For thy spi-
 rite doeth assure our consciences, that thou
 art our mercifull father, and so louest vs thy
 chyldren through hym, that nothing is able
 to remoue thine heauenly grace and fauour
 fro vs. Doe thee therfore, O father, with the
 sonne and the holie ghost be all honour and
 glorie, worlde without ende. So be it.

A confession of our sinnes.



Mercifull and most longyng Father,
 whose loue is infinite, whose mercy
 endureth for euer, we sinful creatu-
 res trustyng in thine vnspeakeable goodnes
 and loue towarde vs, doe appere this mo-
 ning befoze thy diuine Maiestie, most hum-
 ble

Confession of our finnes.

blie cōfessing our manifolde sinnes, & innume-
rable transgressions of thy commande-
mentes and fatherly will: against thee one-
ly, against thee, O lord, haue we sinned, we
acknowledge our offences, we accuse our sel-
ues vnto thee, O mercifull Lorde, and will
not hid our vnrightrousnes, we finde in our
selues nothyng but ignorance of thy will
& disobedience, mistrust, doubtfullnes in thy
goodnesse, incredulitie, hatred, and contēpt
of all spirituall thinges, selfe loue, confidence
in our selues, & serment lustyng after carnal
thinges of this worlde: and this tree of oure
corrupte nature, bringeth forth continually
in vs, none other frutes, but rotten & vni-
sauerie workes of the fleshe, in thoughtes,
wordes and doynges vnto condemnation.
Wherefore we humbly beseech thy fatherly
goodnesse, eue for thy sonne Iesus Christs
sake (whom thou hast set forth for a purchaser
of mercy vnto vs, through faith in his blood)
make our harts cleane, take away our stony
hartes, & geue vnto vs a true & liuely faith
which shall worke continually by loue thro-
row Christ, haue mercy vpon vs, for geue vs
our sinnes for thy sonnes sake, certifie our
cōsciēces of remissō of the same, by thy holy
spirite,

Morning prayer.

Spirite, by whose operation so mortifie in vs,
our old man the whole body of sinne, & we
continually dying vnto sinne, may walke in
the bones of life, to þe glory of thy holy name,
through Iesus Christ our sauour. Amen.

*A forme of prayers to be used in priuate houses,
euery Morning and Euening.*

Morning prayer.

Dani. 9.c.



Almighty God, & most mercifull fa-
ther, we do not present our selues
here befoze thy maiestie, trusting
in our own merits or worthines, but in thy
manifold mercies, which haste promised to
heare our praiers, & graunte our reque-
stes, whiche wee shall make to thee, in the
name of thy beloued sonne Iesus christ our
Lord, who hath also commaunded vs to as-
semble our selues together in his name, with
full assurance that he will not only be emōg
vs, but also be our mediator & advocate
towards thy maiestie, that we may obtain
all thinges, whiche shall seme expedient to
thy blessed wil, for our necessities, therfoze
we besech thee, moste mercifull father, to
tourne thy louyng countenaunce towards
vs, and impute not vnto vs our manifold
sinnes and offences, whereby we iustly de-
serue

Thon. 15.c

Mat. 18.c

1. The. 2.c

Thon. 3.

Psal. 32.c

Morring prayer

Serue thy wrath and sharpe punishment
but rather receiue vs to thy mercy, for Je-
sus Chrysts sake, accepting his death & passi-
on, as a iust. recōpence for all our offences 1. Ihon. 2.
in whom only thou art pleased, & throughe
whom thou canst not be offended with vs.
And seying that of thy greafe mercies, we
haue quietly passed this night, graunte, O
heauenly father, that we may bestow this
daye wholie in thy seruice, so that all our
thoughtes, wordes and deedes, maye re- Colos. 3. c.
dounde to the glorie of thy name, and good
ensāple to all men, who seing our good woꝝ-
des, may glorifie thee our heauenly father.
And so: as much as of thy more fauour and Gene. 2. d.
loue, thou hast not only created vs to thine
owne similitude and likenesse, but also hast
chosen vs to be heires with thy deare sonne
Jesus Chryst, of that immortal kingdome,
which thou preparedst for vs, before the be-
ginning of the woꝝld, we beseech thee to in- Luk. 17. 2
crease our faith and knowledge, & to ligh-
ten our harts with thine holy spirit, that we
may in the meane time, liue in godly con-
fession, & integritie of life, knowing that a
dolaters, adultrers, couetous men, contem- Gala. 5. d.
puous persons, drunkards, gluttons, and such
like

like, shal not inherit the kyngdome of God.

And because thou hast commaunded vs to pray one for another, we do not only make request, *1. Cor. 12.* Lord, for our selues, & them that thou haste already called, to the true vnderstandyng of thine heauenly will, but for all

Actes. 10. people & naciōs of the worlde, who as they *1. Tim. ii. 2* know by thy wonderful woorkes, that thou

art god ouer al, so they may be instructed by thine holy spirit, to beleue in thee their only sauour & redemer. But forasmuche as they

Rom. x. d. cannot beleue, except y hear, no: can not hear, but by preaching, & none cā preache except they be sent, therfore, O Lord, raise vp faithful distributors of thy misteries, who setting apart al worldly respects, may both in their life & doctrine, only seek thy glorie.

Ro. 16. c. Contrarily cōfounde & sathan. Antichrist, with all hirelings and papistes, whō thou hast already cast of into a reprobate scie, y they may not by sectes, scismes, heresies & errours, disquiet thy little flock. And because, O Lord, we be fallen into the latter daies

1. Tim. 4. and dangerous tymes, wherein ignorance hath gotten the upper hande, and Sathan with his ministers, seeke by all meanes to quēche the light of the Gospell, we beseeche the

Morning prayer.

thee to maintaine thy cause against those▪ Math. 7.
ueryung ~~Wolues~~, & strengthen all thy ser-
uautes, whom they kepe in prison & bon-
dage, for the confession of thy truth. Let not
thy lōg suffering be an occasion, either to en-
crease their tyrannie, or to discourage thy
childre, neither yet let our sinnes & wicked-
nes, bee an hinderaunce to thy mercies, but
with speede, O Lord, consider the greate mi-
series and afflictions of thy poore Church,
whiche in sondry places, by the rage of ene-
mies, is greuously tormented, & this we co-
fesse, O lord, to come most iustly for our sin-
nes, which (not withstanding thy manifolde
benefites, wherby thou dost daily assure vs
to loue thee, & thy sharpe threatenings, wher-
by we haue occasion to feare thee, & speedely
to repent) yet continue in our owne wic-
kednesse, and feele not our harts so touched,
with the displeasure of our synnes, as wee
ought to doe. Therefore, O lord, create in vs
new hartes, that with seruent mindes, we
may bewaile our manifolde sinnes, & ear-
nestly repent vs, for our former wickednes,
and vngodly behauiour towards thee: and
wheras we can not of our selues purchase
thy pardon, yet we humble beseech thee, for Rom. 7. d
1. Cor. 1.
Luk. 17. c

Jesus

Jesus Christs sake, to shew thy mercy vnto
vs, & receiue vs again to thy fauour. Graunt
vs deare father, these our requestes, & all o-
ther thinges necessarie for vs, & thy whole
Church, according to thy promises, in Jesus
Christ our Lord: in whose name we beseech
thee, as he hath taught vs, saying: Our fa. &c.

Thanks geuyng before diner.

O Heauenlye Father, whiche art the
fountaine & full treasure of all good-
nes, we beseech thee, to shew thy mer-
cies vpon vs thy children, & * sanctifie these
gyftes, which we receiue of thy mercifull
liberalitie, grauntynge vs grace to vse them
* soberlye & purelye, accordyng to thy bles-
sed will: so that hereby we maye acknow-
ledge thee to be the authour and geuer of al
good thinges, & aboute al that we maye reme-
ber continually to seke the * spiritual foode of
thy worde, wherewith our soules maye be
nourished euerlastingly, through our sancti-
fied our Christe, who is the true bread of lyfe,
which came doune fro heaue, of whō who-
soeuer eateth, shal liue for ever. So be it.

Thanks geuyng after diner.

Glorie, praise and honour bee vnto thee
most mercifull and omnipotent father,
whō

1. Tim. 4.

Tit. 2. c.

1ho. 6. c. d.

1ho. 9. c.

who of thin infinite goodnesse hast created manne, to thine owne image & similitude, who also hast fedde, and dailely feedest of thy most bountifull hande, all liuing creatures, graunt vnto vs, that as thou hast nourished these our mortall bodies with corporall fode so thou woldest replenishe our soules, with the perfecte knowledge of the liuely word, of thy beloued Sonne Iesus Christ, to who be praise, glorie and honour for ever.

God saue the Church vniuersal: God comfort them that be comfortlesse: lord increase our faith: O lord for Christ thy sonnes sake be mercifull to the common wealthes, where thy Gospel is truely preached, & harbour graunted to the afflicted members of Christes bodie: and illuminat accordyng to thy good pleasure all nations, with the brightnesse of thy worde. So be it.

¶ Thanks geuyng before Supper.

Eternall and euerliuyng God, father of our Lord Iesus Christ, who of thy moste singulare loue, which thou bearest to mankind, hast appointed to his sustenance, not only the fruites of the yearth, but also the soules of the aire, & beastes of the yearth, & fishes of the sea, and hast commaunded

maunded thy benefites to bee receiued, as frō
thine hādes with thankes geuing, assuring
thy children, by the mouth of thine Apostle
that to the cleane all thinges are cleane, as
þ creatures, which be sanctified by thy worde
and by prayer, graunt vnto vs so moderatly
to vse these thy gyftes present, y the bodie
beyng refreshed, the soules may be more a-
ble to pꝛoceede in all good woꝝkes, to þ praise
of thy holy name. So be it.

¶ Thanksgeuynge after supper.

THe God of al power, who hath called frō
death, that great pastour of þ shepe, our
lord Iesus: comfort and defende the flocke,
which he hath redemed by the bloodde of the
eternal Testamēt: increase the number of
true preachers: repress þ rage of obstinate
tyrantes: mitigate and lighten the hartes
of the ignoraunte, releue the paines of such
as be afflicted, but especially of those y suf-
fer for the testimonie of his truthe, & final-
ly, confounde Sathan by the power of our
Lord Iesus Christ. God saue the. &c.

¶ Eueryng Prayer.

O Lord God, father everlasting and
ful of pitie, we acknowledge and con-
fesse, that we be not worthe to list

by

Op our eyes to heaven, much lesse to present
 our selues befoze thy maiestie with cōfidence
 that thou wilt heare our pzaers, and graūt
 our requestes, if we cōsider our owne deser-
 uinges. For our consciēces do accuse vs, and
 our sins witnes against vs, and we knowe
 that thou art an vp:right Judge, which doest
 not iustifie the sinners and wicked mē, but
 & punishest the faultes of all suche as trans- Ero. 1.
 gresse thy cōmaundementes. Yet most mer- Ps. 112.
 ciful father, since it hath pleased thee to cō-
 maund vs to call on thee, in all our troubles
 and aduersities, promising euen the to help
 vs, when we sele our selues as it were, swa-
 lloved vp of death and desperatiō, we offer
 lie renounce all wo:ldly confidence, and flee Ps. 118.
 to thy souerain bouitie, as our onely staie and
 refuge, beseching thee not to call to remem- Ps. 78.
 braunce, our manifolde sinnes and wicked-
 nesse, wherby we continuallie prouoke thy
 wo:the and indignation against vs: neither
 our negligence and unkindnes, which haue
 neither wo:thelie esteemed, nor in our lues
 sufficiētie expessed y swete comfort of the
 gospel reueiled vnto vs but rather to accept
 the obedience and death of thy sonne Iesus
 Christ, who by offering vp his bodie in

sacrifice once for al, hath made sufficient re-
 pence for all our finnes. Haue mercie there-
 fore vpon vs, O Lord, and forgive vs our of-
 fences. Teache vs by thine holy spirit, that
 we may rightly waie the, and earnestly re-
 pent for the same: and so much the rather, O
 Lord, because that the reprobate, and such
 as thou hast forsaken, can not praise thee, nor
 call vpon thy name, but the repenting hart,
 the sorrowful mind, the conscience oppressed
 hungryng and thirsting for thy grace, shall
 euer set forth thy praise and glorie. And al-
 beit we be but wormes & dust, yet thou art
 our creatour, and we be the worke of thine
 hands: yea, thou art our father, and we thy
 children: thou art our shepherd, and we thy
 flocke: thou art our redimer, and we the peo-
 ple, whom thou hast bought: thou art our god,
 and we thine inheritance. Correct vs not
 therefore in thy anger. O Lord, neither ac-
 cording to our desertes punish vs, but mer-
 cifullly chastise vs with a fatherly affection,
 that al the world may knowe, that at what
 time soeuer a sinner doth repent him of his
 sin, from the botome of his hart, thou wilt put
 away his wickednes out of thy remembrance,
 as thou hast promised by thine holy prophet
 Finally

al. 19.2.

al. 58.2.

alm. 5.6

al. 17.1.

al. 11.2.

Cor. 5.6

rem. x.6

iel. 4.2.

ie. 19.4.

Finally, for as much as it hath pleased
 thee to make the night for man to rest in, as
 thou hast ordeined how the day to trauaile,
 graunt, O deare father, that we maie so take
 our bodily rest, that our soules may continu
 ally watche for the tyme, that our lord Je
 sus christ, shal appeare for our deliuerance
 out of this mortall life, & in the meane sea
 son, that we, not ouercome by any satisfies,
 dreames, or other tēptations, may fully set
 our mindes vpon thee, loue thee, feare thee,
 and rest in thee: further more, that our slepe
 be not excessive or oner much, after the insa
 urable desires of our fleſhe: but onely suffici
 ente to content our weake nature, that we
 may be the better disposed to hold in a godli
 lie conuersation, to the glorie of thine holie
 name, and profite of our brethren, so be it.

A praier made, at the first assemble of the church,
 when the confession of our faith, and whole
 orders were there redde and approued.



O lord God almightie, and father
 most merciful, there is none like
 thee in heaue, nor i' yearth, which
 workest al thinges for the glorie
 of thy name, and the comfort of thine electe:

thou didste once make mā ruler ouer al thy
 creatures, and placed him in the gardē of all
 pleasures, but how sone alas, did he in his se
 licitie fo2get thy goodnes: Thy people Isra-
 ell also in their wealth, did euermore run a
 straie, abusing thy manifold mercies, like
 as al flesh continually rageth, when it hath
 gottē libertie, and external prosperitie. But
 such is thy wisodome, adioined to thy mer-
 cies, deare father, y^e thou sekest al meanes
 possible, to bring thy childezen to y^e sure sense
 & linely feelyng of thy fatherly fauour. And
 therfoze when prosperitie wil not serue, the
 sendest thou aduersitie, graciously correctig
 all thy childezen, whom thou receiueste into
 thine housholde. Wherefoze, we wretched
 and miserable sinners, rēder vnto thee most
 hūble and hertie thanks, that it hath pleas-
 ed thee to cal vs home to thy fold, by thy fa-
 therly co2rection at this present, wher as in
 our prosperitie and libertie, we did neglect
 thy graces offered vnto vs. Fo2 the whiche
 negligēce, and many other greuous sinnes,
 whereof we nowe accuse our selues befoze
 thee y^e mightest most iustly, haue geue vs vp
 to reprobate myndes, and induration of our
 hartes, as thou hast doen other. Oh lord god
 what

What are * we, vpon whom thou shouldest p^{er}se-
 thewe this greate mercie: O moste louyng
 Lorde, for geue vs our vnthankfulnesse, and
 al our synnes, for Iesus chrystes sake. O hea-
 uely father, increase thine holie spirit in vs,
 to teache our hartes to crie * Abba, deare fa- Gal. 4. 2
 ther, to assure vs of our eternall election in
 chryst, to reueile thy wil more and more to-
 wardes vs, to confirme vs so in thy truthe,
 that we maie liue & die therein: and that by
 the power of thesame spirit, we may boldly
 geue accomptes of our faith to al men, with
 humblenesse and mekenes, that wheras they
 backbite and slaunder vs as euil doers, thei
 may bee ashamed, and once stop their mou-
 thes, seyng our good conuersation in chryste
 Iesus, for whose sake we beseeche thee, to as-
 sist thy persecuted people our byethren, ga-
 thered in all other places, to praise thy holie
 name, that thei and we, consenting together
 in one * spirite and truthe, may, all worldlie
 respectes set a part, seke thy only hono^r and
 glozy, in all our & their assemblies. So be it.

1. Peter. 3.

Rom. 8. 1

¶ A godlie prayer to be said at all tymes.



Dnour and praise bee giuen to thee
 O Lorde God almightie, most deare
 father of heauen, for al thy mercies

A. iij.

and

and loving kindnesse thewed vnto vs, in þ
it hath pleased thy gracious goodnes, frailie,
and of thine owne accorde, to elect and chuse
vs to saluation, befoze the begynnyng of the
world: and euen like continuall thanks be
gennē to thee, for creatig vs after thine owne
Image, for redemyng vs with the precious
blood of thy deare sonne, when we were vt-
terly lost, for sanctifyng vs with thine holy
spirit, in the reuelatiō & knowledg of thine
holie word, for helpyng and succouryng vs
in al our nedes and necessities, for sauing vs
from all daungers of bodie and soule: for cō-
fortyng vs so fatherly, in all our tribulatiōs
and persecuciōs, for sparing vs so long, and
geuyng vs so large a tyme of repentaunce.
These benefites, O most mercifull father,
like as we knowledg to haue receiued the
of thine onely goodnesse, euen so we beseeche
thee, for thy deare sonne Iesus chrystes sake
to graūt vs alwaies thine holy spirit, wher-
by we may continually growe in thankful-
nes towarde thee, to be ledde into al truth,
and comforted in al our aduersities. O lorde
strengthen oure faith: kindle it moze in fer-
uentnes & loue towarde thee, and our neigh-
bour for thy sake. Suffer vs not, most deare
father

Prayer.
father, to receiue thy word any moze I vaine
but graunt vs alwaies the assistance of thy
grace and holie spirite, that in harte, worde
and dede, we may sanctifie and doe worship
to thy name. Helpe to amplifie and increase
thy kingdome, y what soeuer thou sendest,
we may be hartely well contente, with thy
good pleasure & wil: let vs not lack the thing
O father, without y which we can not serue
thee, but blesse thou so all the workes of our
handes, that we may haue sufficiēt, and not
to be chargeable, but rather helpfull vnto o-
thers: be merciful, O lord, to our offences,
and seeing our debte is greate, whiche thou
hast forgiven vs in Iesus christ, make vs to
loue thee, and our neighbours so muche the
moze. Be thou our father, our capitain and
defendour: in al temptations, holde thou vs
by thy merciful hande, that we may be deli-
uered from all inconueniences, and end our
liues, in the sanctifying and honour of thine
holie name, through Iesus christ our lord,
and onely sauour. Let thy mightie hand and
outstretched armie, O Lord, be still our de-
fence, thy mercie and louing kindnes, in Je-
sus christ thy deare sonne, our saluatiō, thy
true & holy word, our instructiō, thy grace,

and holy spirit, our comfort and consolation,
vnto the ende, and in the ende. So be it.

A Lorde increāse our faith.

The forme of the confession of faith, wherunto all such
subscribe, as are receiued to be scholers in the vniuersitie
of Geneva; and it is verie profitable for al townes, parishes
and Congregations, to discern the true Christians
from Anabaptistes, Libertines, Arrians.

Papistes, and other Heretikes.



I Protest that I will solow and
hold the doctrine of faith, whi-
che is contained in the Cate-
chisme of this Church, and to
submitte my selfe to the disci-
pline, which is established here: neither wil
I ioigne my self, or consente to anye sectes,
whiche might trouble the peace and vniou,
that God hath here approued by his worde.

And to declare this moze at large, and to
cut of all cauillations and shifts, I confesse
that there is one God onely, to whom wee
must cleaue, to serue him and worshop him,
who is also our onely trust and refuge. And
although he be of a pure substaunce, and vn-
mitte, yet is he distinct into thre persones.
Wherefore I detest al heresies, whiche were
condempned as wel by the first counsaill of
Nice,

Price, as by the first Counsaile of Ephesus in
that of Calcidonia. Likewise all y^e errors
which haue ben renued by Seruet, & his ad-
herentes, cōfēting my self with this simpli-
citie, that in the onely substaunce & essence
of God, there is y^e father, who hath begottē
from all eternitie his woorde, and hath al-
so had allwaie his spirit in himself: and that
euery one of these persons, hath his proper-
tie in suche sorte, that the diuinitie remaineth
stil, in his perfection & proper nature.

I cōfesse mozeouer, that God hath created
not onely this visibie wo:ld, to wit, y^e hea-
uen and y^e yearth, and all that is therein cō-
teined, but also the inuisibie spirits: wherof
some haue continued in the obediēce of god,
and the other haue fallen into perdictiō, tho-
roꝝwe their owne malice. But the perseue-
raunce which the angels had, came by the
free elecciō of God, who continued his loue
and mercie towarde theim, in getting them
inuincibie strength, to perseuere alway in
goodnesse. Wherfoze, I detest the error of
the Maniches, which imagined that the de-
uill was euil of nature, and had euē his o-
riginall and beginnyng of hymselfe.

I cōfesse also, that God hath so created the
wo:ld

woorde ones, that he is still governour ther
of: in suche sorte that nothing is doen, or can
come, but by his counsaile and providence.
And albeit the deuill and the reprobate, la
bour to bring all thinges to confusion: yea,
and the faithful by the faultes that they com
mit, peruert god order ad iustice, yet God
hath the chief superiozitie aboue all & tur
neth the euil into good, and how soeuer it be
he disposeth and gouerneth all with a secret
bydle, and after so wonderful a fashiō, that
we must reuerce it with all humilitie, be
cause we are not able to comprehend it.

I cōfesse likewise, that man was created
to gods image, in ful perfection of his spirit,
will, and all partes, faculties and powers of
his soule, and that all the corruption & vice
that is now in him, procedeth of that, y Adam
our father did separate himself frō god
by his rebellio, and in leauing the fountain
of life & of all godnes, made himself slaue to
all miserie: so y we are euery one, borne in
original sinne, and are al accursed of God, &
damned frō our mothers wombe, not only
through an other mans fault, but for y wic
kednesse y is in vs, although it appere not.

I cōfesse also, that original sinne blindeth
the

the soule, & corrupteth the harte, so that we are depriued of all that appertaineth to life euerlastyng, in so muche as all our natural gistes are depraued & defiled: whiche is the occasiō, that we cā not haue a good thought, nor mocion to doe wel. Therfore I deteste them, which attribute to mā any frā will, to attaine vnto vertue by, or to prepare our selues to be in y grace of god, or to helpe him to worke as of our selues, & to further the vertue, which is giuē to vs by y holy spirit.

I confesse also, that by the inestimable goodnesse of God Iesus Chyrist was geuen vnto vs for a remedie, to bryng vs frō death to life, & to restore that, whiche perished in Adam: and to accōplishe this, he that was the eternal wisdom of God his father, & of y same substance, hath put on our fleshe: so that he was made god and manne in one persone. Wherevpon I renounce & deteste all heresies, which are cōtrary to this principle, as of Marciō, Vanes, Nestorius, Eutiches, and suche like, & also the fonde fantasies that Seruet and Swengfeld, went about to bryng in and set vp.

As touching the meane of our saluacion, I confesse that Iesus Chyrist in his death, &

In his resurrection, hath fully finished & accomplished, all that was requisite to abolish and put a waie our sinnes, & to reconcile vs to God his father: & that he hath overcome death and the Deuil, to the intent that wee should enioy the fruit of his victorie: & also y^e he hath receiued the holy ghost in al abundance, for to distribute to euery one of his, according to y^e measure that he thinketh good.

I confesse therfore, that al our righteousness, wherby we are agreable vnto God, & wherupon we must altogether rest, consisteth in the remission of sinnes, which he hath purchased vnto vs by the washyng, whiche we haue by his blood, and by that only sacrifice, wheremy he hath appeased the anger of god toward vs. And I hold it as a detestable presumption, that men should attribute to the selves any merit, to put y^e least part of their trust therein, to obtain everlasting lyfe.

I confesse the that Iesus Christ, doth not only iustifie vs, by couering all our faultes & iniquities, but also renueth vs by his spirite, and that these two pointes can not be separate, to obtain pardon for our sins, & to be reformed into an holy life. But because vntill we depart out of this world, there remain

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main many infirmities & vices in vs, in so much that al the good woꝝkes, which we do by y help of the holy ghost, are spotted with som blot, we must alwaies haue our refuge to y free iustice, which proceedeth of the obedience, which Iesus Christ hath paid for vs, for asmuch as we are accepted in his name, & that God imputeth not vnto vs our sin.

I cōfesse that we are made partakers of Iesus Christ, and of al his benefits by faith in the Gospell, whē we are assured certainly of his promises towarde vs, whiche are conteyned therein. And because this passeth al our power to obtain it, therfore I acknowledge that we can not haue this faith, but by the spirite of God, whiche is an especiall gift, & is not communicate to any but to the elect, which are predestinat, before the creation of the woꝝlde, to the inheritance of saluacion, and that freely, without any respect of their dignitie or vertue.

I cōfesse also that we are iustified by faith in asmuch as we therby receiue Iesus christ who is geuen vs of y father for a mediator, and in that, that we are grounded vpon the promises of the Gospell, wherby God testifieth vnto vs, that he taketh & claimeth vs
for

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for his children, as iust & pure from all spot-
tes, for as much as our sinnes are washed a-
waie by the blood of his sonne. Wherefore,
I detest the dreames of them, which wold
make vs to beleue that the essential iustice
of God is in vs, not being cōtent with that
free imputatiō & acceptation, wherebpō the
scripture commaundeth vs only to staie.

I cōfesse, that faith giueth vs an entrāce
and accesse to come vnto God, and cal vpon
him, which teacheth vs to cal bpō him with
assurancie to be heard, according as he hath
promised vs, & that this honour oughte to
be reserued to hym alone, as a soueraine sa-
crifice, whereby we declare that we haue &
hold al of him. And although that we be vt-
terly vnworthie, to present our selues be-
fore his maiestie, yet hauing Iesus ch:ist for
our mediator & aduocat, we haue sufficient
to content our selues withal. Wherefore, I
deteste that superstitiō, which was imagi-
ned, to directe men to Sainctes, to the intēt
that we shoulde haue them for patrones &
aduocates, to praie vnto God for vs.

I confesse, that as wel the trade of godlye
life, as the doctrine & teachyng of faith, are
contained in the holy scripture, & that in all
perfection,

perfection, so y^t it is not lawfull, to adde any thing thereto, noz to diminish any thing therof. And therfoze I deteste, what soeuer men haue set vp of their owne inuēciōs, to make articles of our faith therof, oꝛ to bind mennes consciences to their lawes and statutes. Generally, I reiecte al those maners and fashiōs to serue God, whiche men haue brought in, without the auctoritie of the worde, as are al the Ceremonies of the Papistrie. And I abhoꝛe all that tyrannous yoke, wherewith pōꝛe soules haue bēn oppressed, as is the lawe of auricular cōfession, prohibition of mariage, and suche like.

I confesse that the church ought to be gouerned by the pastours & ministers, which haue charge to preache the worde of god, & minister y^e sacraments, & that none oughte to truste in them selues to preach, without lawfull election, to aroide cōfusiō: and that if thei which are called to this office, exerce it not faithfully, thei ought to be deposed: al so y^t all their power & superiōritie, cōsisteth in guiding thē, which are committed vnto thē by the word of god, so that Iesus Chꝛist remaineth alwaies chief Pastour, & onely maister of this church, & we ought to hear

none

none but his voyce. Wherefore I deteste the whole order of y^e Papistrie (which they call the Hierarchie) as a deuillish confusio, stablished as it wer in despite of God, & to y^e moerkerie and reproch of all christian religion.

I cōfesse that beside y^e preaching (because of our rudenes & infirmitie) we haue neede of Sacraments, as of Seales, which are to ratifie y^e promises of god in our hartes: and that there are two, which are ordeined vnto vs by Iesus Christ: to wit, Baptisme, & y^e supper of the lord, without any mo. The first is to giue vs entraunce into the church: and the second is to retaine vs therin. So I reiect the five Sacraments, which the Papistes haue inuēted of their owne bzain. Albeit that the Sacramentes are pledges, to assure vs of the grace of God, yet I cōfesse, that they were vnprofitable, excepte y^e holy ghoſt should make the effectual in vs as instruments, to thintent that our faith shold not be distracte frō God, and stay vpon creatures. Also, I confesse that the Sacramētes are depraied & corrupte, when they are not referred to this end, to seke in Iesus Christ al that appertaineth to our Saluacion, and when they are applied to any other vse, the
that

that our faith therby shoulde be wholly confirmed toward hym. And for asmuch as the promises of adoption, apperteineth to y^e seede of the faithfull, I confesse that the infantes of the faithfull, ought to be receiued into the Church by Baptisme. And herein I detest the error of the Anabaptistes.

Concerning the lordes supper, I confesse that it is a testimonie to vs of the vnitie, y^e we haue with Iesus Chyiste, forasmuch as he died not only once, and rose again for vs, but also feedeth and nourisheth vs with his flesh and blood, that we might be one with him, and that his life should be communicate vnto vs. And although he be in heaue, vntill he come to iudge the worlde, yet I beleue y^e by the secret and incomprehensible vertue of his spirite, he quickeneth oure soules with the substance of his bodie, and of his blode.

In effect I confesse, that aswell in the lordes supper, as in Baptisme, God giueth vs in deede, & accomplisheth fully that which is there figured. But to obtain so great a benefite, we must ioyne y^e word with the signes. Wherefore I detest the abuse and corruption of the papistes, which haue taken away the chiefe thing of the sacramentes, to witte, the

doctrine, which should teach vs the right vse
and the fruit that procedeth therof, & haue
made thereof Sorceries and Charmynges.

Also I cōfesse, that the water, albeit it be
a fraile element, yet it doth testifie to vs in
dæde in the sacrament of Baptisme, y^e true
presence of the blood of Christ Iesus, and of
his spirite: and that in the supper, the bread
and wine, ar certain and vnfallible pledges
that we are spiritually nourished with the
bodie and bloodde of Iesus Christe: and so I
ioigne with the signes, the possessiō and the
vse of that, whiche is there presented.

And for asmuche as the holie Supper, ac-
cording as Iesus Christ ordained it, is our
singulare and inestimable treasure, so much
more I detest the Masse, as a most abhomi-
nable Sacrilege, and cursed abomination,
whiche serueth for nothyng els, but to sub-
uert all that Iesus Christ hath left vs, both
in that, y^e thei haue made it a sacrifice for y^e
quicke and for the dedde, and also in al other
thinges, whiche are cleane contrarve to the
pure institution of the Lordes Supper.

I confesse, that God will haue the worlde
gouerned by Lawes and policies, that there
maie bee meanes to bydle and repress the
disoꝛdinate

disordinate affections of menne. As he hath established therfore kingdomes, power and gouernement, what soeuer doth appertaine to the state of iustice: so he wil be knowē to be the authoꝝ of the same, to the intēt that not onely for his sake, we suffer our superiours to beare rule, but also that we honour and esteime theim with al reuerence, taking them for his liuetenauntes & officers, whō he hath putte in authozitie to erecute that charge, whiche is lawfull and holy. Therfore we muste obeie their lawes & statutes paie tributes, taxes, and other dueties, and beare the yoke of subiection willinglie and gladlie, if so be that God who is chief gouernour, maie haue his authozitie reserved whole in all pointes, the whiche to dooe of his greate mercie graunt the grace, for Iesus Chyristes sake. So be it.

*¶ Praier to be saied, before a
man begin his worke.*



H Lorde God most mercifull father and sauioꝝ, seing it hath pleased thee, to commaunde vs to trauel, that we may releue our nēde, we besech thee of thy grace so to blesse our laboꝝ, that thy blessing may extend vnto vs, without the which we

h.g.

are

are not able to continue, and that this great
 fauoure maie bee a witnesse vnto vs, of thy
 bountifullnesse and assistaunce, so that ther-
 by wee maie knowe thy fatherly care, that
 thou hast ouer vs.

Moreouer, O Lorde, we beseeche thee that
 thou wouldest strengthe vs with thine holy
 spirit, that we may faithfullly trauell in our
 estate & vocation, without fraude or deceit
 and that we may endeavour our selues to fo-
 llowe thyne holy ordinaunce, rather then to
 seeke to satisfie our gredie affectiōs or desire
 to gaine. And if it please thee, O lorde, to pro-
 spere our labour, giue vs a mind also to help
 them that haue nede, according to that abili-
 tie, that thou of thy mercie shalt giue vs : &
 knowing that all good thinges come of thee,
 graunte that we may humble our selues to
 our neighbours, and not by any meanes lift
 our selues vp aboue them whiche haue not
 receiued so liberall a portiō, as of thy mercy
 thou hast geue vnto vs. And if it please thee
 to trie and exercise vs by greater pouertie &
 nede, then our flesh would desire, that thou
 wouldest yet, O Lorde, graunte vs grace to
 knowe that thou wilt nourishe vs continu-
 ally, through thy bountifull liberalitie, that
 we

We be not so tempted, that wee fall into distrust: but that we may patientlie waite til thou fill vs, not onely with corporall graces and benefites, but chieflie with thine heauenlie and spiritual treasures, to the intēt that we may alwaies haue more ample occasion to geue thee thanks, and so wholie to rest vpon thy mercies. Heare vs, O lord. for thy mercies sake, through Iesus christ thy sone our Lord. So be it.

A Praier.



V heauenlie father, God almightie, we praye and beseeche thy mercie, be minglie to beholde vs thy vnwortheie seruantes, that we may by the gifte of thy holy spirite, feruently desire thy kingdome: that we may knowe thy wil, & worke thereafter: geue vs, O lord, wisdom, make vs constant, patient, and strong in thee, keepe vs lord from the slightie inuasion of the old wilie serpent. Defende vs from the counsailes & cursinges of euil tongues, let thy mightie arme be our shilde against al the malignitie of this wicked world: remember not oh lord, our offences, instruct & prepare vs to repēt, to be sozie for our sinnes, make vs to loue iustice, and hate wrong, to doe good,

A Prayer.

and to abstain from al euil, that we may be
wozthy to be called thy childezen. To thee be
honour and glozie for euer and euer. Amen.

A Prayer.



De harken to our wordes, cōsider
the thoughtes of our hartes, behold
how loude we crie vnto thee, let our
iuste praiers entre into thine cares, whiche
vnseinedlie cometh from our hartes. Heare
vs lord, for we ar poore & destitute of mānes
helpe, take care for oure soules, saue vs thy
seruauntes, which wholly trust in thee: haue
mercie vpon vs, Oh Lorde, for we will ne-
uer cease cryng to thee for help, for thou art
milde and moze mercifull then any tongue
can expresse, and as often as aduersitie assai-
leth vs, we will crie and call for helpe vnto
thee we wil cal vpon thee in the daie tyme,
and in the night our crie shall not bee hidde
from thee (O thou God of the heauens) the
maker of the waters, and Lorde of all crea-
tures. Here vs poore sinners callyng vppon
thee, & putting our whole trust in thy mer-
cie, haue mercie vpon vs (Oh Lorde God)

for thy manifold mercies sake,
forgiue vs all our of-
fences. Amen.

A Prayer.
¶ A prayer to be said of the child
before he studie his lesson.
Of the, xix. Psalme.

Wherin shal the child addresse his waies
In guidyng himself, accordyng to thy word.
Open mine eyes, and I shall knowe the
meruailes of thy lawe.

Geue me vnderstanding, and I shal kepe
thy Lawe: yea, I shall keepe it with myne
whole harte.

O Lord, which art the fountaine of al
wisdomme & knowledg, seeing it
hath pleased thee, to geue me the
meane to be taught in my youth,
for to learne to guide me godly and honestly
al y course of my life, it may also please thee
to lighte mine vnderstanding, the which of
it self is blind, that it may comprehend and
receiue that doctrine & learning which shal
be taught me: it may please thee to strengthe
my memozie, to keepe it wel: It may please
thee also to dispose mine harte, willinglie to
receiue it with such desire as appettaineth;
so y by mine ingratitude, the occasio which
thou gennest me, be not lost: that I may thus
do, it may please thee to powze vpo me thine
holye spirit, the spirit I say of al vnderstanding
truth, iudgement, wisdomme and learning.

the which may make me able so to profit, &
the paines that shalbe take in teaching me,
be not in vaine: and to what studie soeuer I
applie my self, make me, O lord, to addresse
it vnto the right ende: that is, to know thee
in our Lord Iesus christ, that I maie haue
ful trust of saluation in thy grace, & to serue
thee vprightlie, according to thy pleasure, so
y whatsoeuer I learne, it maie bee vnto me
as an instrument to help me theronto. And
seeing y doest promise to giue wisdom, to
the little and humble ones, and to confound
the proude, in the vanitie of their wittes, &
like wise to make thy self knownen to the y
be of an vpright hart, and also to blinde the
vngodlye and wicked, I beseeche thee to sa-
tisfie me vnto true humilitie, so that I maie
be taught first to be obedient vnto thee, and
next vnto my superiours whō thou hast ap-
pointed ouer me: further, that it may please
thee to dispose mine hart vnfeinedly to seke
thee, and to forsake al euil and filthie lustes
of the flesh: and that in this sorte I maye
nowe prepare my self: to serue thee once in
that estate, whiche it shall please thee to ap-
pointe for me, when I shall come to age.

¶ Our of the xxv. Psalme.

The

The lord reueileth his secrets vnto
that feare hym, & maketh them to know
his alliaunce.

The confession of christen faith.



I beleue and confesse my lord
God eternall, infinite, vnmea-
surable, incomprehensible, and
inuisible, one in substance,
and three in personē, father,
Soone, and holie Ghoste, who by his al-
mightie power and wisdomē, hath not
onely of nothing, created heauen, yearth,
and all thinges therein contained, and man
after his owne Image, y he might in him
bee glorified, but also by his fatherly pro-
vidence gouerneth, maintaineth and pre-
serueth the same, according to the purpose
of his will.

I beleue also & confesse, Iesus Christ the
onely sauour & Messias, who beyng equall
with god made himself of no reputaciō, but
toke on hym the shape of a seruauit, & be-
came man in al thinges like vnto vs (except
sinne) to assure vs of mercie & forgiveness.
For when throught our father Adams tras-
gressiō, we wer become childre of perdictiō,
there was no meanes to bring vs frō that
poe

roke of sinne & damnacion, but onely Iesus
Christe our lord, who geuynge vs that by
grace, which was his by nature, made vs
(tho we faith) y childre of god, who whē y
fulnes of time was come, was cōceiued by
the power of the holy ghost, borne of y vir-
gin Marie (according to the fleshe) & sprea-
ched in y earth the Gospel of saluaciō, till at
length by tyzanie of the g Priestes, he was
giltles condēpned vnder Poncius Pilate,
then Presidēt of Iurie, & most slaunderous-
lie haged on the crosse betwen trow theues
as a notorious trespasser, where takynge vp
on him the punishment of our sinnes, he
deliuered vs from the curse of the lawe.

And forasmuch as he beyng onelye God,
could not feele deathe, neither beinge onely
mā, could ouercome death, he ioigned bothe
together, and suffred his humanitie to pu-
nished with most cruel death: feling in him-
self the anger & seuerer iudgement of God,
euen as if he had been in extreme tormētes
of hell, & therefore cried with a loude voice
my god my god, why hast thou forsake me?
Thus of his free mercie without compul-
sion, he offred vp himself as the only sacri-
fice, to pource the sinnes of al the world, so
that

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that all other Sacrifices for synne are blasphemous, & derogate from the sufficiency hereof: the which death, albeit it did suffice to reconcile vs to god, yet by scriptures commonly doe attribute our regeneration to this resurrectiō. For, as by rising again from the graue the third daie, he conquered death: euen so the victorie of our faith standeth in his resurrectiō: and therefore without the one, we can not feele the benefite of y other. For as by his death sinne was taken awaie, so our righteousnes was restored by his resurrectiō. And because he wold accomplish all things, and take possession for vs in his kyngdome, he ascended into heauen, to enlarge that same kyngdom, by the aboundaunt power of his spirite: by whom we are most assured of his continual intercession towarde God the father for vs. And although he be in heaue, as touching his corporal presence, where the father hath now set him at his right hand, committing vnto him the administracion of all things, as well in heaue aboue, as in yearth beneth, yet is he present with vs his members, euen to the ende of the worlde, in preserving & gouerning vs, with his effectual power & grace.

who

John (when all things are fulfilled, which
God hath spoken by the mouth of all his
Prophetes since y^e world began) will come
in the same visible forme, in the which he as-
cended with an unspeakeable: maiestie, po-
wer, and companie, to separat the Lambes
from the Goates: y^e electe frō the reprobate.
So that none, whether he be aliue thē, or
dedde before, shall escape his Judgement.

Moreover, I beleue and confesse the holy
ghoste: God, equall with the father and the
sonne, who regenerateth and sanctifieth vs,
ruleth & guideth vs into all truth, perswa-
ding most assuredly in our cōsciences, that
we be the childre of god, brethren to Iesus
Christ, and fellowe heires with him of life
euerlastyng, yet notwithstanding, it is not
sufficiēt to beleue that god is omnipotent,
and mercifull, that Christ hath made satis-
faction, or that the holy gost hath his power
and effecte, except we do applic the same be-
nefites to our selues, which are Gods elect

I beleue therfore, and confesse one holye
church, whiche as members of Iesus Christ
the only hedde thereof, consent in faith,
hope and charitie, vlyng the giftes of God
whether thei be tēporal or spiritual, to the
p^rofite

profite and furtheraunce of the church is not x seen to mannes eye, but only known to god, who of the lost sonnes of Adā, hath ordeined some as x vessels of wrath to damnation, and hath chosen others, as vessels of his mercie, to be saued: the which in be we tyme, he x calleth to integritie of life, and godlie conuersacion, to make them a glorioſous church in himſelfe.

But that church which is x viſible and ſeen to the eye, hath .iij. tokens & markes, wher by it may be known. Firſt, the x worde of God, contained in the olde & new teſtamēt whiche as it is aboute the auctoritie of the ſame church, & onely ſufficient to inſtruce vs in all thinges, concerning ſaluacion: ſo is it left for al degrees of men, to read and vnderſtāde. For without this worde neither church, Counſail, or decre, canſt eſtabliſhe any point touching ſaluacion. The ſecond, is the holy Sacramētes, to witte, of Baptiſme, and the Lords ſupper, which Sacramentes Chriſt hath leſte vnto vs, as holpe ſignes, & ſeales of gods promiſes. For as by Baptiſme ones receiued, is ſignified y we (as wel infantēs, as others of age & diſcretion) being ſtrangers from God, by origi-

shall Sinne, are receiued into his familie and
congregation, with full assurance, that al-
though this roote of sinne lie hid in vs, yet to
the elect it shal not be imputed: so the 8th sup-
per declareth that God as a most prouident
father, doth not onely feede our bodies, but
also spirituallie nourisheth our soules, with
the graces and benefites of Iesus Chyiste,
(whiche the Scripture calleth eating of his
flesh & dringking of his blood) neither muste
we in the administratio of these Sacramē-
tes, followe mannes fantasie, but as Chyist
himself hath ordeined, so must thei be mini-
stred, and by such as by ordinarie vocation
are thereunto called. Therfore, whosoener
reserueth and wo:shippeth these Sacramē-
tes, or contrariwise, contēpneth the in time
and place, procureth to himself dampnation

The third marke of this church is Eccle-
siastical discipline, which standeth in admo-
nition and correction of faultes. The finalle
ende wherof is excommunication, by the cō-
sent of y^e church. determined, if the offender
be obstinate. And besides this ecclesiasticall
discipline, I acknowledge to belong to this
Church a politike magistrat: who ministe-
reth to euery mā iustice, defending the good
and

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and punisheth the euil. To whom we shall
render honour and obedience in al thinges,
which are not contrarie to the word of God.
And as Moyses, Ezechias, Iosias, and other
godlie rulers, purged the church of God from
Supersticio, and Idolatrie, so the defence of
Christes church apperteineth to the christe
magistrates, against all Idolatries & Here-
tiques, as papistes, anabaptistes, with such
like limmes of Antichrist, to roote out al doc-
trine of Deuils and men, as the Masse, pur-
gatorie, Limbus patrum, prayer to saintes,
and so: the dedde, frewill, distinction of mea-
tes, apparell and daies, bowes of single life,
presence at Idolle service, mans merites,
with such like, which draw vs from the so-
cietie of Christes Church, wherein standeth
only remission of sinnes, purchased by chri-
stes blood, to al them y beleue, whether they
be Jewes or Gentiles, and leade vs to vain
confidence in creatures, & trust in our owne
imaginations. The punishment whereof,
although God often times differeth in this
life, yet after the general resurrection, when
our soules and bodies shall rise again to im-
mortalitie, they shalbe dāned to vnuen-
erable fire, and then we, whiche haue for-

mannes wisdom, to cleane unto christ,
all heare y ioufull voice: come ye blessed
my father, inherite the kyngdome prepa
d for you, from the beginnyng of y worlde
so shall go triuphing with him, in bo
dy & soule, to remain everlastinglye in glo
rie, where we shal se God face to face, and
shal no more nede to instructe one an other,
for we shall al know him, from the highest
to the lowest: To whom with the sonne
and the holye Ghoste, bee all
praise, honour and glo:ye
nowe and ever.
So be it.

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